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The call, qualifications and preparation of candidates

THE CALL, QUALIFICATIONS AND PREPARATION OF CANDIDATES FOR FOREIGN MISSIONARY SERVICE

PAPERS BY MISSIONARIES AND OTHER AUTHORITIES

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, 3 WEST 29TH STREET, NEW YORK
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INTRODUCTORY NOTE.

THIS is not a systematic treatise on the call, qualifications and preparation of candidates for foreign missionary service. It is simply a collection of papers prepared, with one exception, for *The Student Volunteer,* New York, *The Student Volunteer,* London, *The Intercollegian,* New York, and the Conventions of the Student Volunteer Movement in Great Britain and in the United States and Canada. Each one is by an expert who is fitted to give helpful advice to those preparing for work in the foreign mission field For the convenience of student volunteers these papers are published in this form, as the original sources are accessible to very few. The reader will discover repetitions. This is to be expected in a collection of miscellaneous papers on the call, qualifications and preparation of missionary candidates prepared by different writers independently of each other. Each paper, however, treats the subject under consideration in an original way, and merits being given some permanent form.

These articles will be of value to students who are endeavoring to decide what their life work shall be. The various phases of missionary work and the qualifications necessary for successful missionary service are clearly presented. Any student, whether thinking of giving his life to foreign missions or not, will be profited by a careful reading of these papers.

It is believed that the volume will furnish a basis for a series of studies on the call and preparation of missionary candidates in the regular meetings of the Volunteer Band. Such a course will not duplicate the work of the mission study classes or the subjects presented in the regular missionary meetings of the Association. To aid Bands in such studies a brief outline has been prepared. It will be sent on application to the General Secretary of the Student Volunteer Movement, 3 West 29th street, New York.

FENNELL P. TURNER.

WHAT ESSENTIALLY CONSTITUTES A MISSIONARY CALL?[1]

ROBERT E. SPEER, M.A., NEW YORK

THERE is an assumption underlying this question, which almost justifies the reply that that which essentially constitutes a call to the foreign field is the absence of a call to stay at home. And although that answer would be altogether too summary, yet, from one point of view, it would be fair to give it. The man who assumes that some special kind of call is required to send him out to the mission field might properly be answered by the inquiry as to what special call other men ought to have to justify them in staying at home. The fact that a man is born in a certain condition does not carry the assumption that he is bound to continue forever in that condition, for he may be born a kleptomaniac. Being born here or there only lays upon us the responsibility of ascertaining whether that is the place wherein we are intended to spend all our lives. However, the answer suggested would not be a fair one. Life is a very complex business, and the Holy Spirit does not work in mechanical grooves. We cannot draw up any brief formula which shall infallibly direct the life. This matter of the missionary call is a complex thing. It involves, for one thing, God's will; and, for another, man's discovery of that will. Possi-

[1]Report Student Volunteer Convention, London, 1900.

bly, God may have a will for a man which that man is not willing to discover; or the man may desire to do a certain thing and pursue a given course which is not God's will for him.

There are two points which may help to answer the question in a negative way. First, we cannot assume that the absence of a desire to go to the mission field is an indication that we are not to go. Many proceed on the assumption that, unless they want to go, they are not called to go; but that does not follow. One of the best of our old missionaries in China told me, during his fourth visit to the United States, that he never came to America without meeting dozens of ministers who told him that they had made the great mistake of their lives in not answering God's call to the foreign field; yet they did not discover that they had made the mistake until it was apparently too late for remedy. God will not coerce men. He works along the channels of personal desire and inclination. If we refuse to have sympathy with His Son and with His world, He will not drive us into the mission field. I do not believe that a man has any right to ask for a call to missions which shall be of a character or quantity different from the call to practice medicine or law, or to lay bricks, in his own country. A man has a right to take up any kind of work, only so far as God assigns it to him. We have no right to ask, for missionary work, any leading of a kind different from that which we receive as we look toward this or that occupation at home.

Having said these things by way of clearing the ground, I may now say that there are three elements which enter into the determination of a call to the mission field. The first is the need. We know that,

clearly, the need constitutes a call. I stand, for example, upon a river bank, and some people are drowning in the stream. I do not need to have any legal process assigning me to the duty of their rescue. It is enough for me that people are drowning; that they are in need and that I can help them. That constitutes as much and as a great call to me, as if an officer of the law were to take me by the throat and say, "Save those people, or I will put you into prison for your negligence." Need is one great element. A second is absence of any personal disqualification; and we ourselves are not the best judges there. A great many men think they are too intelligent to go out to the missionary field, and others think they are not intelligent enough; but no man is able to judge himself either way. All kinds of qualifications enter into missionary life; but whether we possess the requisite qualifications or lack sufficient of them to disqualify us, is best determined for us by someone else. The third element is absence of any insuperable hindrance, and of course the question whether it is insuperable or not depends upon the personal ability to get over the hindrance. A great many persons are hindered by a difficulty that would not hinder others. I think that when once one has gained a vision of the world's need, like Christ's vision, and a love for it like His love, a great many hindrances will no longer appear to be such.

Take these three things together—the need of the world, the presence of subjective qualifications for missionary service, and the absence of any insuperable obstacles in the way, and I think those three will constitute a presumption that a man ought to go to the missionary field. I think that is not an unfair

way of putting it. In that way it was that Keith-Falconer dealt with himself just before he went out to Arabia. "Whilst vast continents are shrouded in almost utter darkness, and hundreds of millions suffer the horrors of heathenism, or of Islam, the burden of proof lies upon you to show that the circumstances in which God has placed you were meant by Him to keep you out of the foreign mission field."

In other words, the question for us to answer is not, Am I called to the foreign field? but, Can I show sufficient cause for not going? We may be quite sure that if we face in that direction God can much more easily deter us from going, if He so determines, than He can get us out there if we face in the opposite direction. As a friend of mine said, "God Himself cannot switch a powerless engine; but He can use the man who is willing to go out as a missionary, who is moving all the time right out towards the missionary field, trusting God to turn him aside if He sees fit." As we read the life of the Apostle Paul, we find that he was not like a balking horse, always waiting to be driven; but he was ever moving and expecting to receive directions as he moved. He tried this door and that; and when they were shut in his face, he went around until he came to the open door. He did not sit down indolently until God forced him along His way and until he came to the single open door for which he looked.

I think one might properly answer this question by saying that the essential element of a missionary call is an openness of mind to the last command of Christ and to the need of the world; and then one needs only to subject himself to the judgment of the proper authorities as to whether he is qualified to go.

CHRIST'S CALL TO MISSIONARY SERVICE[1]

REV. GEORGE WILSON, M.A.

WHAT constitutes Christ's call to a Christian man or woman, personally, to leave home and home-land, to live and labor in some "uttermost part of the earth"?

We take two things for granted. (1) That you are scripturally, radically, and consciously converted. If you are not this, or if this is to you short of a humble certainty, then you are neither qualified nor called to be a missionary, either at home or abroad. (2) That you are absolutely surrendered to the will of Christ; that in relation to Christ you are in the position of a ready "bond-servant," waiting on Him and on no one else for the sphere of your service, and for your serving orders. This is the only attitude in which you can hear, understand, and obey Christ's call to the office of a missionary.

1. Do not settle your staying at home as a mere matter of course; you may take for granted that you have no distinct call to go abroad. Have you had a distinct call from Christ to stay at home? Christ has no uncalled servants, and His servants have no self-chosen spheres. Do not drift to a home sphere on the current of circumstances. The parting of the ways of your life is with the Lord, and be quite sure that you stay at home only under direct orders from the Master. He

[1] *The Student Volunteer,* London, February, 1897.

has given you grace and gift to be a preacher, a teacher, a doctor, and these are given for the sake of the world. He who gave the gifts must choose for you the sphere in which they are to be used for Him. It is, therefore, as important for you to have a call from Christ to stay at home, as to have a call from Him to go abroad.

2. In waiting on Christ for the distinct missionary call, begin by asking Him to show you where He has most need of you. Do not begin by telling where you would like to go, but by asking where you can best serve. Has He more need for you among the Christ-refusers in the home-lands than among the millions in the heathen world, who have never heard His name? Do not settle that question for yourself. Let Christ settle with you. But face it bravely, trustingly, and obediently at His feet. He holds the disposal of His forces in His own hand, and will settle with you where He has most need of you. If you thus set yourself to be placed by Him in the sphere where you can best serve Him, then we are sure that you will find your personal liking lying directly in the line of His need of you. You and the Master will be perfectly at one, and if He points out to you that He needs you in some remote sphere of a far-off land, that sphere will be dearer to your heart than home or friends or father-land. His sweet and gracious call is far more than compensation for all we have to give up in obeying. The thought that He calls you to where He most needs you, is not only your highest honor, but your purest joy.

3. When Christ by the in-shining and in-pressing of His blessed Spirit beckons you to some far-off field,

do not be cast down with difficulties. Remember that the questions of health, gift to acquire a foreign language, capacity for guiding men, strength to endure hardship and ability to get on with others are important, but they are secondary questions. I do not think the Holy Spirit will move your mind to go, if you are not fitted to be taught by Him and qualified for the work. We have seen men sent on the plea of splendid natural gifts and utterly fail. We have seen men thrust forth by the Spirit with what seemed weak natural gifts, and prove wonderful witnesses and the instruments of a wonder-working God. Do not despise common sense, but in the Spirit-guided life there is an uncommon sense. If God lays it upon your heart by a calm and continuous inward pressure to go to the mission-field, obey the call and believe that He will see to the imparting and the culture of all the needed gifts. Place His will with you, and for you first, and you will go forth in the strength of His endowment.

4. Settle the missionary call with Christ now, whatever be the stage of your studies. The declaration which the members of the Student Volunteer Movement sign contains this condition, "if God permit." This is ample provision for all the contingencies in the life of faith. And it is of immense advantage to have an early missionary outlook. The Spirit then brings all your reading to bear on the life work to which the Lord has called you. While you are seeking the training of a wide and generous culture, the Spirit will prepare you to be a specialist in bringing souls to Christ. Settle the matter with Christ, and settle it now.

THE CALL TO FOREIGN MISSIONARY WORK[1]

REV. JACOB CHAMBERLAIN, M.D., D.D., OF INDIA

THERE is, I believe, a widespread misapprehension on the subject of the call to be a missionary. Many a young man and young woman has said to me, "I think I would be willing to be a missionary if I felt a call to that work, but I do not feel that God has called me. He has never indicated to me that I should go." A special call from God seems to be waited for by many even earnest young Christians. They will never get it.

There is no doubt that in the opening up of the foreign missionary work in this century, and for entering upon new and untested fields in later years, God has issued special calls to individuals. He has felt it necessary Himself to select the leaders, the pioneers, in each field. He has sent into their souls such a "call" that they have felt "Woe is unto me if I preach not the gospel" in that particular field. Many of the heroes of missions have been thus "thrust into the harvest," and we have been thrilled by the story of their "call" no less than by the story of their achievements. God may thus call special leaders in the future. But those are the exceptions, not the rule. God does not waste His special providences, His special calls.

Our Commander-in-Chief, when He had completed His work on earth, and was ascending again to be on

[1] *The Intercollegian*, New York, November, 1900.

the throne, did not feel it necessary to send an individual or special call to each one of His believers; but addressing the multitude around Him, those bought by His blood—yes, all believers—He said, "All power is given unto Me in heaven and in earth. Go ye therefore and disciple all nations." Ye—every one looking for redemption through My blood, go ye and pass on this news to all those in all the world who know it not. That is thy call, O young man, young woman. Will you say, "O crucified One! that is not enough for me. Unless you send me a special letter, a special providence—unless you speak directly to me, in my individual soul, so that I shall hear Thy special summons, I will not go"? Treat not thus the once given positive command of thy Royal Master, or leanness may shrivel thy soul for thy neglect.

Every young man or woman entering upon life's opportunities owes it to his Lord, who bought him, to open his New Testament and put his finger on that verse where it says in positive tones, "Go ye," and loyally ask, "Why not I? Is there any reason that I can give, *which Christ would consider sufficient,* why I should not obey that behest?"

Not all can go. Even in the conscription for the war of all able-bodied men for the army, the examining boards rejected full many who reported for service. Certain physical defects incapacitated some; certain mental ailments disqualified others; certain filial or family duties, certain social or professional obligations, certain official responsibilities were held to absolve others. So in Christ's order to the front in the foreign missionary enterprise He says to all believers, "Go ye, evangelize all nations." But woe to those

who in this case give a false excuse, for He knows the inmost soul; He measures the validity of each excuse. And the loving, tender son of Mary said, "He that loveth father or mother more than Me is not worthy of Me." And to those who would keep their sons, their daughters, back from His special service comes that earnest warning voice, "He that loveth son or daughter more than Me is not worthy of Me." Alas, alas! for that man or woman, young or old, of whom that voice should say, "He, she, is not worthy of Me."

Physical, mental defects, filial, family duties, social, official complications must indeed be taken into account, but let them be weighed with the consciousness that the loving eye of Christ is peering into thy inmost soul, and then, whatever be thy decision, joy of heart and a fruitful life may confidently be anticipated.

But what are the needed qualifications for being a successful missionary? I presuppose such physical condition as would enable one to obtain an insurance policy in a first-class life insurance company, and such intellectual capacity as to pass through college and professional school with credit.

What further is needed may all be summed up in the old minister's "three royal G's"—*Grace, Grit, and Gumption.* Grace means here consecration to Christ and ardent love for man. Without these a missionary would be a sad misfit. Grit is a dogged perseverance in the performance of one's work, even if one sees no immediate fruit, relying implicitly on Him who said, My word "shall not return unto Me void." Gumption implies a fair quantity of that somewhat uncommon quality, common sense—the ability to adapt one's self to circumstances, to make the best of one's surround-

ings, while judiciously, zealously endeavoring to better them; the capacity to work in harmony with one's fellow-workers, and the ability to seize and wield every available weapon for the prosecution of our warfare.

With health, mental capacity, grace, grit, and gumption, no one need fear that the Master cannot use him or her as a mighty force for the pushing forward of His kingdom, even in the most difficult fields.

Possessed of these, the work in all lands will itself furnish round holes for round men, square holes for square men. Every kind is needed and can be utilized. The eloquence of a Paul, or the quiet persuasiveness of a Barnabas, or the blundering energy of a Peter will tell in evangelistic work. The skill of a Gamaliel in educational work will find its scope, for we must, on the ground, train up in each land native Pauls and Timothys, Aquilas and Priscillas, Apolloses and Salomes for founding, instructing, and extending the native Church.

The most expert linguists will find their place in translating and revising translations of the Bible and in preparing needed vernacular Christian literature; the most highly qualified physicians in following in the footsteps of the Great Physician in healing all manner of diseases and preaching the Gospel of the Kingdom; trained nurses in nursing the sick back to life and into the life in Christ Jesus.

All and more than all of these qualifications are to be desired, but no one with health, capacity, and "the three G's" need fear to undertake this royal service in any land, for he goes in the service of Him of whom the Apostle Paul, who had tried it, said, "My God shall supply all your need."

WHO OUGHT NOT TO GO AS FOREIGN MISSIONARIES[1]

REV. HENRY H. JESSUP, D.D., OF SYRIA.

WHO, among Christian students ought *not* to go? As the result of an experience of nearly forty years at the front I can mention twelve classes of men who will be justified in remaining at home.

1. Those in infirm health. It is not wise to send invalids so far away from home. The expense is so great and the risk so severe that none but those of *mens sana in corpore sano* should go abroad. No one should go who cannot pass the examination of a medical examiner of a reliable life insurance company.

2. Those too old to learn a foreign language. It is not often that one over thirty can master a difficult foreign language. Mr. Calhoun of Syria began to study the Arabic language at nearly forty and succeeded, but he had had previous experience with the modern Greek. Good linguists can learn a foreign language at thirty-five or even forty, but such cases are the rare exceptions. Some foreign tongues are easier than others, but as a rule it is better to send the young to grapple with Zulu clicks, Arabic gutturals, and Chinese characters.

3. No one should go who is *unwilling to go anywhere*. There should be complete self-surrender. The

[1] *The Student Volunteer*, New York, February, 1895.

wise and experienced officers of our Mission Boards are always ready to consider the personal preferences of candidates for special fields. But the true spirit of a missionary is one of readiness to go "where duty calls or danger," making no conditions.

4. Those who believe that the missionary enterprise is doomed to failure. Mr. Moody once said at a meeting of the American Board, "Pessimists have no place in the Christian pulpit. We want hopeful men." And we can say with equal truth, Pessimists have no place in the foreign missionary work. We want hopeful men in this glorious aggressive warfare. Our King and Captain is going forth "conquering and to conquer." It is a winning cause. Expect to succeed. Omnipotence is on your side. The Eternal Spirit of God is with you. Christ is "with you alway, even unto the end of the world." The Dispensation of the Holy Spirit is *not* a failure, and was not intended to be a failure. You go to lead men to Christ, to organize churches, to train a Christian ministry, to lay foundations for a glorious spiritual building to the praise and honor of Christ. If you expect only disaster, retrogression and final collapse, and can only look on the dark side, do not go abroad to cast the gloom of your pessimism over your fellow laborers and finally sink in despair. You can do little at home with such a spirit. You can do still less abroad.

5. Impatient men. It is a long hard work and needs patience. You must prepare the soil, sow the good seed, water it with your tears, and then *wait* for the harvest. The Baptist Board of Missions got tired of waiting for the seed to germinate in the Telugu soil of India and were ready to give up the work and with-

draw. But a few patient, faithful workers refused to withdraw, and soon after, 10,000 were baptized in one year! Be willing to sow and to let others reap. How many missionaries have lived and toiled and died without the sight of fruit! But others entered into their labors and gathered the harvest. An impatient man is easily discouraged. The Lord's patience is great. If He can wait for the harvest, His servants can.

6. Men without common sense. This is a virtue the want of which nothing else will supply. Brilliant talents, great linguistic gifts, impetuous zeal, all, alas, will fail without mental balance. A man without level-headed common sense will do more mischief in a day than a whole mission can undo in a year. A person calling himself a missionary went from England to India. After some months he wrote to his home committee, "I should get on very well if it were not for these wretched natives who come crowding in upon me, but now I have got a bull-dog and hope to keep them away!" Religious enthusiasm has led some to go abroad, despising the means God has given us for preserving life and health, and they have sacrificed their own lives and the lives of others and given occasion to the enemies of God to blaspheme. Some of them have become a charge on other missionaries. What would St. Luke, the beloved physician, have said to the modern school of enthusiasts who denounce doctors and medicines as of the Evil One? Common sense in every day life is a *sine qua non* in the foreign mission work.

7. Intractable men. Such men cannot yield to a majority vote. They are not needed abroad. The work needs tractable, courteous men, willing to take advice and to *work with others.* One self-opinionated,

arbitrary, wilful man will bring disaster upon a mission. Missions are self-governing bodies, and the majority must decide every question. Intractable men make trouble enough at home, yet in a Christian land they soon find their level, under the tide of public opinion. But in a little organized self-governing body in a distant corner of the earth, such men work great mischief.

Dr. Anderson of the American Board told me in 1857, that a young man once came to the mission house in Boston as a candidate for the foreign mission field. Dr. Anderson invited him to spend the night with him in Roxbury, and as they were walking together the young man suddenly said, "I prefer to walk on the right side." Dr. Anderson said to him, "May I ask why you walk on the right side? Are you deaf in one ear?" "No," said the young man, "but I prefer to walk on the right side and *I always will* walk on the right side." That young man was *not* sent abroad. It was evident that a man who was bent on having his own way without giving reasons would be likely to make mischief, and *his* right side would be pretty sure to be the wrong side.

8. Superficially prepared men. No one can predict what duties may devolve on a foreign missionary: Bible translation, organization of churches, the moulding of a new native Christian social fabric, dealing with subtle philosophies, preparing a Christian literature, founding institutions of learning, and perhaps a whole educational system, guiding the ignorant, and oftentime dealing with kings and rulers. Surely such a man should be well trained. If a physician, he should be thoroughly equipped, and not be satisfied with any

short, hasty course of preparation. He should be able not only to secure the diploma of a medical college, but pass the test of examination by the New York or Massachusetts State Board of Examiners. The most complete all-round, theological or medical training is the best preparation for the foreign missionary work. To this should be added, experience in personal Christian work in the cities or the country.

9. Men of unsettled religious views. The foreign mission work needs men who believe something, who are anchored to the Rock, who believe in the Bible, and in Christ as the only Saviour. Not men who regard the Bible as *one* of the sacred books, and Christ as *one* of the Saviours. The world wants something *positive*. It is tired of feeding on ashes and wind. If you do not know what you believe, stay at home until you do. Preach the old, old story without modification or dilution. The Gospel is what the nations need. Redemption through the blood of Christ is the only revealed way of salvation. There is not wisdom enough on earth or among the angels of heaven, to devise a better plan of salvation than that given us in the gospel of Jesus Christ.

10. Men who are afraid of torrid climates and hard languages. There is nothing in these to alarm a Christian soldier. When Stanley advertised for men to go to Equatorial Africa, *twelve hundred* men offered to go, fearing neither serpents, savages, cannibals, malaria, starvation, nor death itself. The British Government has thousands of candidates applying for posts in the East India service, though it involves exposure to that trying climate and an expatriation of at least twenty years. And shall we do less for Christ and our

fellow men? And as to languages, if the native babies in Asia and Africa can learn those hard guttural languages, you can. Grace and grit will triumph over the hardest language. You will make mistakes, mortifying, shocking mistakes, but no matter, try again. You will need the humility of a little child and his good-natured perseverance in learning his mother tongue, but any young man or woman of good health, and habits of mental discipline, can master any Asiatic or African language, as others have already done.

11. Men who hesitate to condescend to the lowly, depraved and besotted. The unevangelized nations are not all besotted and repulsive in their habits, but there are tribes of half-naked, filthy and imbruted children of nature from whom a civilized man involuntarily shrinks. Yet they are men for whom Christ died. Can you go and live among such men and women? Do you say, I am not called to such a degradation, this is too great a sacrifice, too exacting a condescension? Think what Christ has done for you. In the year 1854, the Rev. Dr. W. Goodell, of Constantinople, said in a charge to a young missionary just setting out for Western Africa, "When your whole nature revolts from contact with degraded and naked savages, and you feel that you cannot bear to associate with them, remember what a demand you make every day, when you ask the pure and sinless Spirit of the Eternal God to come not to sojourn but to *abide* in your vile, sinful heart!"

Think what Christ has done for you. You need a heart full of love to men for Christ's sake. If you love men, you will see their nobility and the beauty of God's image in them, in spite of the scars and deformities of sin. And if you love them they will see it and feel it,

and will love you in return. Love them and you will win them, and they will love you, and then how easy to lead them to Christ!

12. Lastly, men who think of the missionary work as a temporary service, or a convenient way of serving themselves. Some men have entered the foreign missionary work in order to study foreign languages and fit themselves for a position at home; or in order to travel in foreign parts; or to engage in mere scientific exploration or commercial pursuits.

Such men do not deserve the name of missionaries. The missionary work should be, if possible, a life work. If you go abroad, expect to spend your life among the people and to identify yourself with them. Let nothing turn you aside from your work. Missionaries are sometimes tempted to leave their work by the allurements of literature, diplomacy, or commerce. Their familiarity with foreign languages, with the treasures of Oriental literature, and with the mineral resources of distant lands, render them peculiarly liable to temptation from these sources of emolument. But none of these things should move them. If you go abroad, hold on to your work until the Lord Himself separates you from it.

If then the Christian student finds that he is of sound health; of proper age; willing to go where God shall call; hopeful; patient; with good common sense; tractable; thoroughly trained; of settled religious views; willing to go to the most trying climate and the most difficult language; ready to love the humblest and the most degraded; and to make his work a *life* service; it is evident that he is called of God to go. He needs no voice or sign from heaven. The call of lost men

and the command of Him who came to seek and save the lost, alike urge him to go.

Let such a Christian ask himself these questions: Has the religion of Christ been a blessing to me? Is it adapted to all men? Does the unevangelized world need the gospel now as it did when Christ gave His last command? Am I a debtor to myself alone? Do I owe a duty only to my own family or my own country? Is the voice of Christ still ringing with the command, "Go, teach all nations"? Are the heathen still crying, "Come and help us"? If I am Christian should I not be like Christ? If I am soldier should I not obey marching orders? If I am a workman should I not make the best use of my life? If I am a scholar, should I not make my education most effective? Where am I most needed to-day?

Can a fair-minded Christian young man or woman then fail to consider these questions honestly? It is not honest to shut our eyes and ears and disclaim all responsibility. We shall thus only *postpone* the inevitable day of reckoning. Be honest to yourself, honest to your Saviour, honest to your perishing fellow-men!

It is wise to settle it while you are engaged in your course of study. If you can do it while in college or high school so much the better. If you have sufficient reason to justify your remaining at home it will always be a blessing to you that you considered the question of duty fairly, fully and faithfully. You will be more useful as a pastor at home, if you were *willing* to go, and found yourself detained at home by the constraints of the Divine Providence. But do not think that such a question can be decided without a struggle. The thought of a life separation from home and friends and

country, from father and mother, brothers and sisters, will cost you many a pang. And the thought of what *they* will suffer will be more bitter than any anxiety about yourself. You may have had cherished ambitions, even in the thought of the Christian ministry at home. These must be set aside. Am I willing to give up all for Christ? *Where* will you decide this question? There is but one place—on your knees before your Saviour, in prayer, in holy, rapt communion with Him. Let Him into the secret council chamber of your soul, set Him on the throne, ask His decision, His counsel, His help, His command. Then all will be right, and you need not fear to go ahead in the strength of God to this blessed and glorious service.

ESSENTIAL SPIRITUAL QUALIFICATIONS OF THE VOLUNTEER

RT. REV. M. S. BALDWIN, D.D., BISHOP OF HURON

THERE is a modern astronomer who tells us that this planet of ours consumes only the two-hundred-millionth part of all the rays which issue from the sun, and we can none of us believe that in the economy of nature a beam of light is ever lost. There are other planets they must illuminate, other fields they must fructify, other plants they must nurse into exquisite beauty and loveliness; and the question comes: Does the whole church throughout the world consume as much as the two-hundred-millionth part of all the fullness that is in Christ? No, by no means. He is the brightness of His Father's Glory and the express image of His Person. In Him dwelleth all the fullness of the Godhead bodily, and all that we can take is but a drop in the ocean of His grace. The superabundance that we cannot possibly use is for the dying world about us; for the uncounted millions who are sinking on every side, unsaved, unknown, unwept for want of that glorious gospel of which we have not only enough, but abundantly to spare. Such being the case, the important question at once arises: Who are the fit men to preach the gospel to a dying world?

[1]Report Student Volunteer Convention, Cleveland, 1898.

They are, first, those whom God the Holy Ghost has called.

The first mission the Gentile church ever sent forth was from Antioch. On that occasion the Holy Ghost said: "Separate Me Barnabas and Saul for the work whereunto I have called them." We cannot fail to notice that the Eternal Spirit in His infinite wisdom first chose these holy men, then called them, then endowed them with superabounding grace, then sent them forth to sow the seed and reap the harvests of the Lord. Who were these men? They were, first of all, men who had set their seal that God was true. St. John says: "He that hath received His witness hath set his seal to this, that God is true." In the midst of a crooked and troubled world, with paganism and infidelity on every side, these men had set their seal to the testimony of God the Father, concerning His Son, our Saviour, Jesus Christ. They not only believed that testimony themselves, but they exhorted all others with whom they came in contact to do the same. They lifted up their voices throughout the highways of the world, and said to those who sat in darkness: Your idols are a lie, your philosophy a sham, your power weakness, your life a breath. Behold the Lamb of God who taketh away the sin of the world. Repent, believe, be saved. They affixed their seal to God's truth by saying Christ alone was the Truth. They showed the reality of this faith by laying down their whole being in attestation of it. Dear students, be assured God will not choose those who are airing their doubts as to the eternal truthfulness of His inspired Word. If you belong to what is called the destructive school of criticism and think you have discovered

cracks and flaws and fissures in the Bible, no doubt you may hereafter be chosen to minister to some splendid church where the stipend will be beyond the dream of avarice, and cushioned splendor lie in rich profusion all about you, but certainly God will not choose you for the foreign field. He only wants those who set their seal that God is true. Again, they were men who were themselves sealed by the Holy Ghost. They were so filled with His holy presence, and so enriched with all His precious fruits and glorious charismata that men took knowledge of men that they had been with Jesus. Whatever inward joys God's sealing bestows upon the individual Christian, its outward manifestation to the world is the miracle of a life in union with the ascended Christ, and rejoicing in that divine liberty from sin which was forever effected on the cross. Grace dwelt within and the glory of God shone down upon them. They had not only life, but life abounding. Dear young men and women, the unction of the Holy One is what you need most. Without this your ministry will be "as idle as a painted ship upon a painted ocean." With this it will be the ministry of power. "Tarry ye in the city of Jerusalem until ye be endowed with power," was the Saviour's command at the first; it is His command now. It is a power you cannot obtain from schools of learning, from the lips of the wise or the precepts of man. You can only obtain this power in one place, and that is alone with God at a throne of grace. There, in deep solitude with Him, resting believingly on the availing intercession of our great Melchizedek Priest, ask and ye shall receive, seek and ye shall find, for "if ye then, being evil, know how to give good gifts unto your children,

how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Secondly, God chooses a man who believes himself unfit for the work given him to do.

God never wants the self-sufficient. They are not the material He wishes to employ. St. Paul gives us a marvelous list of the extraordinary forces which God employs for the discomfiture of the world. They are five in number: The *foolish* things that He might put to shame them that are wise; the *weak* things that He might put to shame the things that are strong; the *base* things, and the things that are *despised* did God choose; yea, and the things *that are not*, that He might bring to naught the things that are. When we through grace reach the point that we esteem ourselves as nothing we are eligible for God's eternal election.

Let us look for a moment at Moses at the dawn of his manhood. He felt perfectly sure in his own mind that he was just the man to lead Israel out of Egypt. He had great learning. He was taught in all the wisdom of Egypt. He had been brought up in the court of Pharaoh. What could he possibly want more? Acting on this assumption, he proceeds to the vindication of his people, only to learn that he had to fly the country and escape for his life. God's plans were deeper far. He sends him to school for forty years in Midian, there to learn God's power and his own nothingness. Forty years is a long time—longer far than any of you propose to spend at college—yet I am sure it was all needed before the man Moses was fitted for God's work.

At last the time for action came, and as he is tending his flock he sees a strange and unprecedented

sight—a thorn bush and a fire. The fire was within the bush, and the bush was not consumed. Two antithetical truths were here before his eyes. The bush was to represent the weakness of man, the fire the omnipotence of God. The bush itself was the dry acacia of the wilderness, almost valueless, but a fit figure of Moses—a fit figure indeed of every man that God intends for service. Only a poor thorn bush in a dry and desert world. On the other side, there is the fire, emblem of consuming power and disintegrating might. This is not all. The fire is in the bush and the bush is not consumed. What was the lesson God intended him to learn? The fire in the bush was infinite strength dwelling in utter weakness. God, the omnipotent One, was about to dwell in the poor thorn bush Moses, and make him efficient for his holy work. Now, fire has many qualities. In the darkness it will illuminate, in cold will warm, in contamination purify and in might consume. Here, God said to Moses: It is quite true you are all weakness and irresolution; only, as the thorn bush, a thing of naught, but I am with thee, and My power shall supply all thy need. Young men and women, it is the same to-day. God prizes most those who only esteem themselves as weak and helpless as the thorn bush. God, not you, will be the fire. You want to feel fit. He wants you to feel unfit; our extremity is always His opportunity. A modern expositor has pointed out that the man who was given the greatest work in the Old Testament dispensation was a man who offered no less than seven objections to prove his own unfitness. Certainly he was wrong in making any objections when God gave the command, but the facts prove the lowly estimate

Moses had of himself and the high regard in which he was held by God.

Goliath clothed himself with an immense amount of armor. His spear was like a weaver's beam and his sword a terror to his foes, but what did it all effect? Absolutely nothing. A smooth stone in the sling of a youth who went against him in the name of the Lord felled him like a cedar. And so it always will be. If you are going forth in the presence and power of God, it matters not how high are the walls, or how mighty the Anakim, all opposition will give way before you.

Thirdly, another and most important qualification is that we should bear the image of the Lord Jesus Christ in our life and character.

The most stupendous and irrefragable proof of the truth of Christianity is our Lord Jesus Christ Himself. Infidels, who have rejected all revelation, find themselves at a loss to explain the solitary grandeur, the sublime character, the divine teaching of this to them Mysterious One. The one question that they cannot possibly answer is this: If Christianity is not true, who in the past ever invented the character, spake the words and did the works of this infinitely Holy One? Chadwick, in answering these infidels, asks: "Did this eagle, with sun-sustaining eyes, emerge from the slime of the age of Tiberius, the basest age in history? Whence is the trumpet, and whose is the breath in it, which has blown that dying supplication round the world and down the ages: 'Come unto Me, and I will give you rest'? Who built the throne, and reared the pillars of it, which knows no change amid the revolutions of centuries? 'Truly this was the Son of God.'

Christ, our Divine Redeemer, is the Sun of Righteousness and if you bring a blind man out at midday and find that he is utterly unable to see the sun shining in its strength, it is idle to bring him out at midnight to see whether he can see Vega or Capella." And, dear students, it is this mysterious, sublime Christ; this effulgence of His Father's glory and express image of His person we are to resemble. Not some glowing seraph who stands beside His throne, not some great archangel who flies to do His will; but like Him who is the chiefest among ten thousand and the altogether lovely. Now, when you go to the heathen to preach the gospel of the grace of God your words have to be the words of Jesus and your character the character of Jesus. Your words will be only weighty when they see Christ shining out of you. Now, what was the appearance of Christ? St. John tells us that he saw our Lord when the heavens were opened, and that by the throne He stood—a "Lamb as it had been slain." Now we ourselves never saw a man who had been dead and was raised to life again, but when St. John saw our Lord He bore the marks of death. He not only looked like a "Lamb," but as one that had been slain and was risen to life again. To be like Christ, therefore, is to look like one who has died, been buried and raised to life again in the image of His resurrection. How many of us look like those who have died and been buried? What the world sees is the old unslain natural life, and unsatisfied they turn away and say: "Is this Christianity?" That which impresses men when they see and hear us is the *human;* what impressed men when they saw and heard Christ was the *Divine.* Now, why is this? It is because so

many professing Christians exhibit in their daily life the old unslain natural man, with all his sins and evil propensities. When they are offended the law of the jungle obtains. Blow is met by blow, insult by insult, wrong by wrong. When self-interest is concerned, trickiness in trade, deceit and fraud betray the existence of that nature to which by profession they are dead. What the world needs is to see a man absolutely dead to the mind of the flesh—a man who will give good for evil, a blessing for a curse, a prayer for a blow; in other words, the character of Christ, which is divine, and not his own, which is human. People are never so impressed as when they see God in you. They may doubt your arguments, dispute your conclusions and oppose your progress, but in some way they will believe in you. And when you place a missionary, with the character of the Lord Jesus manifest in him, amid all the impurity, idolatry and shams of heathenism, he shines like a meteor in the midnight sky. It is not only what he says, but how he lives; his life is to them a miracle. If you are to do the work of the Lord, live much in His presence, bury yourself in His infinite fullness and there stay until when at last you go forth on His errand, people will say: "These men look like those who have died forever unto sin and risen again unto righteousness—look like the Lord Jesus Christ." If some of you ask, How can we become like Christ? I answer: Kneeling down, in the solitude of your room, plead this promise: "Whom He did foreknow He also did predestinate to be conformed to the image of His Son." It is God's eternal purpose to make you—not like the beloved John, the mighty Paul or even like some glorious seraph near

His throne—but like Him that sits upon the throne; like Jesus Christ Himself.

Fourthly, another qualification is that those who go forth should understand thoroughly what their message is.

They are to understand first of all that the gospel is a message; not a scheme of philosophy, not a vast system of human reasoning, not a poem or guesses at the truth, but a simple message sent down by God in heaven to man on earth. The message is: "God so loved the world that He gave His Only Begotten Son that whosoever believeth in Him should not perish but have everlasting life." This they are to proclaim. No human mind can understand the Infinite, and there may be many deep things in Revelation which we cannot now fully grasp, but we can all give a message. A fact people forget is this: We are not advocates. The advocate of the Father is the Son, and the advocate of the Son is the Holy Ghost. An advocate is a much higher being than a mere witness; an advocate has to be one learned in the law, but a witness may be a poor, unlettered man. He has not to explain law; he has to witness to a fact. Now God says: "Ye are My witnesses." God the Son will vindicate to the uttermost God the Father; and God the Holy Ghost will vindicate to the uttermost God the Son. We are to say: "God is light and in Him is no darkness at all"—that all truth dwells in Him, and that the Lord Jesus Christ has been lifted up upon the cross that whosoever believeth in Him might have everlasting life.

They are to have no hesitating message, but one clear statement to a dying world—Christ and Christ

only. They are to tell the heathen that the most precious thing in the whole world is the precious blood of Christ; that Christ is able to save to the uttermost all that come unto Him, and that He is the Rest wherewith God causes the weary to rest, and He is their refreshing.

THREEFOLD PREPARATION FOR FOREIGN MISSIONARY WORK[1]

REV. JACOB CHAMBERLAIN, M.D., D.D., OF INDIA

THE preparation should be threefold: Of body, of mind, of heart; or, physical, intellectual, spiritual.

1. The first of these often receives far too little attention. Many a consecrated student, in college or professional school, gives himself with intense earnestness to his studies and to his religious duties, both closet and public, while paying scant attention—or none at all—to the cultivation of his physique. This is a mistake: it is a crime. Under the Mosaic dispensation, the sacrifice looking to the coming Messiah was to be a lamb without physical blemish. So should our offering to that risen Messiah be a body with all the powers He has given thoroughly developed for His sake, for His service.

I do not say that the best athlete always makes the best missionary, but I do say that the careful, temperate training of a college athlete will necessarily fit that man for more royal service in God's foreign war than if he had moped along in inactivity and lack of physical culture, while giving all his thought to the intellectual and spiritual. Indeed, physical prowess always stands the missionary on the field in good stead,

[1] *The Intercollegian,* New York, December, 1900.

and often saves him for farther service. When, because of the conversion of a young Brahman whom I knew, the mob sought his life and that of the missionary, and, though not daring to strike a blow, sought to hustle them to death, the football tactics of the stalwart young missionary, which he had practised when captain of his university team, enabled him to get himself and the convert through the mob to a place of safety.

The missionary may oft-times be called upon to undergo great physical toil, endurance, and privation, and with a physique well developed he can render far better service—yes, use to far better advantage—his intellectual and spiritual gifts. Not only *mens sana* is needed, but, for the most royal service, it should be *in corpore sano.*

To every student volunteer I would say: Take plenty of vigorous exercise; cultivate every physical power to its best; look well to your digestion. Some dyspeptic missionaries have, it is true, done excellent service; but they have done it in spite of their dyspepsia, and, but for it, could have done far better. With all, cultivate a cheerful disposition. It can be cultivated. It will be needed. Cynics do not accomplish much as missionaries. Do not be afraid of a good healthy, hearty laugh. I knew a consecrated missionary of whom it was said, "He died because he could not laugh." He always took a gloomy view of things. He could see no humor in anything. He sank under the climate and died. A good hearty laugh now and then might have enabled him to throw off depressing symptoms and disease, and made him live longer to win many more souls. One of the most con-

secrated, spiritually minded missionaries I even knew was one of the best laughers.

Beware of any personal habits that sap the vital energy. These are insidious. They are often known to one's self alone and to his God. Each one must study well his own case, and hunt them out for the Master's sake; and here I wish to say a word on a delicate subject—the use of tobacco. I am not a crank on that subject. I willingly admit that some of the most spiritually minded, most devoted men I have known, do use tobacco. At their feet would I gladly sit and learn, but not learn the tobacco habit; for I am sure that it would stand in my way in effective service on the mission field. Indeed, I have known even devoted missionaries in the tropics whose service—yes, whose lives—have been declared by their physicians to have been cut short by that habit. It is more seductive in a tropical climate than in a cold, and the very loneliness, often, of a missionary's life in any foreign land encourages it. Many a missionary who has come out to the field a smoker have I known to give it up there, for Christ's sake, and for years after to feel the satisfaction of doing better work because of giving it up. To any prospective missionary who has formed, or is forming, the habit I would, with all brotherly earnestness and love, say, "Don't." Be pure in all things: "Know ye not that your body is the temple of the Holy Ghost?" The temple of God must be pure and holy.

2. The intellectual preparation should be the very best attainable. We are, none of us, responsible for the amount of intellectual ability with which we have been endowed, but we are responsible for its thorough

culture. The intellect is the mighty weapon which we are to wield for Christ. We should sharpen it, develop it, strengthen it to our utmost. When I was about to enter college, my sainted mother, having first consecrated me to the missionary work, thus charged me: "My son, if you are to be a missionary, you must stand high in scholarship. Do not let it be said that seconds are palmed off upon the Lord for missionary service." It was good advice. I pass it on to you. If any man needs to be well equipped, it is the missionary. He often has intellectual giants to contend with, and though he has the promise, and now and again realizes the fulfillment of it, "I will be with thy mouth and teach thee what thou shalt say," God gave not that promise to encourage intellectual laziness either in preparation for, or in fulfilling, His commission.

The missionary should be a well-read, well-equipped, "all-round" man, obtaining all the knowledge he can on all subjects. History, science, philosophy, psychology, mathematics, languages, poetry, travel, geography, art, mechanics—everything will come into use on the missionary field. Fiction even, should not be entirely avoided, but it should be utilized judiciously, temperately. We have all known students whose college standing was much lowered by excessive novel-reading. Alas, I have known missionaries on the field of whom it has been said, and I fear justly, that their work and their influence was much lessened by the excessive reading of novels! In reading fiction choose only the best, and read with moderation and thought. It will then be not harmful, but helpful.

The study of other religious systems, especially of

the country where one's missionary life is to be spent, should by no means be neglected. We should at once dismiss the thought that there is no truth to be found in non-Christian systems. God has not left Himself without a witness in any age or nation. Zealously culling all that we can of truth in that system we are combating, we should utilize that truth as a common ground on which to stand in pointing out how Christianity, with its loving God the Father, its atoning God the Son, its enlightening, sanctifying God the Spirit, supplies what is still lacking in their system, and puts a capstone on all the truth contained in all the systems, and is itself alone able to raise the sinful soul to God.

Here let me give a word of caution and of cheer. Many a prospective volunteer has held back because of a fear that he, or she, will not be able to acquire the language of the country to which they would be sent. That is a bugbear put forward by Satan to frighten off recruits whom he does not want sent.

Can an uneducated Scandinavian, German or Pole, who comes to America to better himself, acquire that most difficult of languages, the English, so as to use it not only in trade, but in social intercourse as well—many becoming very fluent in its use—and shall we, the educated children of the King, fear to go to any land to which He calls us, to attack any language His children there speak, that we may tell those wandering sons and daughters the way back to Him? One who goes thus, goes not at his own charges. God, who formed the ear, the tongue, will help the ear to catch, the tongue to enunciate, the memory to retain the strange sounds until they become the familiar messengers of the message of love. No one who has the

ability to obtain an education at home need fear to attack any missionary language if he or she is willing to do it energetically, persistently, prayerfully, as unto the Lord. For a missionary has a right to pray over the grammar and the sounds and the idiom of his new language, and to count on God's helping him to conquer it. I speak that I do know.

3. We discuss, last, preparation of the heart, not because it is the least important, but the most; for the missionary work demands men and women of strong faith, who have learned to take God at His word, and to rely implicitly upon it.

"Brother Lawrence" never uttered a truer word than when he spoke of "the practice of the presence of God" as a reality and as a thing to be zealously cultivated. A missionary who does not believe in the literal truth of Christ's promise which was coupled with His commission, "Go ye," viz., "Lo, I am with you alway," misses much of his possible power. That presence becomes very real at times. On one occasion, when I stood facing an angry mob in a large city in a native state, who were gathering stones to put an end to "those preachers of another God," the presence of the Christ at my side seemed very real. I could almost feel His hand upon my shoulder as He whispered, "Say this, and they will listen"; "Say that, and they will hear." And when the mob had become an audience, and had with deep attention listened to the story of redeeming love, I felt that it was not I that had been speaking—for no words of mine could have quelled that mob—but that the Saviour's word had been fulfilled, "For it is not ye that speak, but the Spirit of your Father that speaketh in you." Mission-

aries of to-day in India, China, Turkey, in all the world, need, and should learn it young, to take God at His word.

To do this, one must be a diligent student of God's Book. That is God's secret place, where we may always find Him, and "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ay, there are we safe and strong. Those who have studied Greek will do well to make a specialty of Biblical Greek, and to make the New Testament in the original, containing the very words used by our Saviour and His apostles, their daily devotional reading. I speak from a life experience when I tell what new and helpful ideas one thus daily finds in his closet reading of his Greek Testament.

Take the whole Bible with you to India, to China, to Japan. No emasculated substitute will there answer your purpose. When the Revised English Bible first appeared, an old lady went to a book-store and innocently inquired of the clerk if he had any copies of the "Reversed Bible." No reversed Bible does for us on heathen soil. Christ, the one atoning Saviour, the God-man, whom Paul preached with all his hard doctrines, is the only one who can lift up the heathen of to-day. The missionary needs the whole panoply of God.

Cultivate an intense love for the Saviour and for your fellow-man. It is not the one who reaches down with tongs to take hold and says, "You poor wretches, come up out of that pit of mire," but the one who clasps the hand of his brother-man as a brother and says, "Come with me and I will do thee good," that will succeed as a missionary.

Finally, in all this preparation, in all this service, let us "ask great things of God, expect great things from God," and we shall not be disappointed. God will fulfill His word to us, in us, by us, and when our missionary career is over, be it long or be it short, the ecstatic words will greet our glad ears, "Well done, thou good and faithful servant." More than this, no human heart could crave.

QUALIFICATIONS DESIRED IN MISSIONARY CANDIDATES AS INDICATED BY A TOUR OF THE FIELDS[1]

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THE conditions under which the foreign missionary does his work have a great influence on character. He is alone, among people of standing inferior to his. It is true that in some countries there are many who affect to despise him; Mohammedan mollahs, Confucian scholars, Hindu priests, Japanese of different sorts—but most of these have at bottom a real respect for him. Even where he disavows and denies it, he is still regarded as a representative of the powerful and pitiless Western nations which are back of him with mailed hands.

Yet, though respected, and by the common people and the poor often unduly exalted, he is isolated. He has come with something to give. So coming, he asserts his superiority. Yet no influence about him contributes to feeding the springs from which his superiority flows. There is much to encourage dictatorialness, dogmatic assertiveness, slothfulness, spiritual indolence, mere formality of service, weakening of moral fibre and tone, degeneration of standard and ideal for self and others, a general professionalism of work

[1] *The Student Volunteer*, New York, March, 1898.

touched with kindness and forced conscientiousness and a little despondency. Missionaries testify to the reality of these perils. The men and women who go to the mission field must be able to stand against them. The ability to stand can not be acquired by mere geographical transplanting. Whoever would resist all such temptations must have the qualifications therefor in this country before ever setting forth on his mission.

And on the positive side the missionary should be able to make a definite spiritual impression on the lives of men, many of whom have been devoid of all save the most elementary spiritual notions, and to whom all our spiritual world with its ideas is unintelligible. Perhaps even words are lacking in which to express our notions. Or old systems of belief are to be confronted, whose standards run fair athwart the teachings of the Gospel, and have in some cases so woven themselves into the social and civil life of the people that Christianity is literally a revolutionary assault upon the very foundations of their institutions. Problems of intricate perplexity need to be solved. Hardships, the more difficult because they are not romantic and bear no kinship to martyrdom, must be endured. Hard, trying work must be done. Little by little, spiritual impression must be made; surrounded all the time by the grossest materialism and superstition, the spiritual ideals must yet never be clouded or lost for an instant. The people of the world are ready to have their bodies cared for, and to be put in the way of greater material prosperity. They do not wish for spiritual revolution or the holiness of Christ. The temptation to spend life in giving them what they are willing to receive, and to constrict or to neglect the

effort to give them what they need, what Christ came that they might receive, the Revelation of the Father, the Way, the Life abundant, the Heavenly Calling, what our mission exists for, must be sternly throttled.

That men may be able to resist these temptations, and do the vital spiritual work, which is our supreme business, they must have qualifications of character and capacity, assured and vindicated here before they go. And among these qualifications should be set first, the need of a deep and holy life. There are two words of Christ which must be familiar to every missionary and which should have been received and absorbed into the life by the missionary candidate. One He spoke first to the woman of Sychar: "Whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life." The other He cried as He stood in Jerusalem on the last, the great day of the Feast of Tabernacles: "If any man thirst let him come unto Me and drink. He that believeth on Me as the Scripture hath said, out of the depths of his life shall flow rivers of living water." The new missionary joins some little company of men and women who are already under the fullest strain. He dare not draw on them for spiritual life. There is none in the surrounding hopeless, lifeless people. If he has no springs within him where the Living Water is flowing, woe to him! Can he give to others if his own supply is scant? And the missionary's life must be a holy life, a life of holy gentleness, holy purity, holy love. It is to be subject to fearful strain. It will have to give to others at times when in heat, discomfort, fever, dirt, it is needing most to receive, when

endurance is tested to the uttermost. It will break under this trial if not profoundly held by the power of Him before Whom the Seraphim called to one another through the smoke of the temple while the pillars rocked to and fro, "Holy, Holy, Holy." I know of a missionary whom the natives called "Mr. Angry Face," because at times he so lost control of himself, as to blaze on them with wrath. It may not be so with the man who would please Christ.

A second qualification is the spirit of willing sacrifice, in the sense of endurance, of hardiness as a good soldier, and of surrender of all devotion to comfort and ease. The lot of the missionary is much easier in these regards than it used to be, and in many places is devoid of special privation. But where men would do what needs to be done in reaching the people, in thorough and far-reaching itinerating work in country and villages, in energetic and unresting activity, they will have to esteem home and the companionship of loved ones and ease and pleasant surroundings, as of less account than Christ and souls. Men are wanted who will be willing to be absent from home most of the time, and who will regard themselves as on a campaign and not as sitting down in a parish. And this spirit must be ready to count life as lightly as Paul counted it. I do not mean that martyrdom awaits us, but we must be ready to spend ourselves utterly.

"Sin worketh,
Let me work too.
Sin undoeth,
Let me do.
Busy as sin my work I ply
'Till I rest in the rest of eternity."

We must not only be willing to burn up for God, if that impossible fate should befall. We must be actually burning out for God now, toiling, striving, driving; knowing that we must work the works of Him that sent us while it is day; for the night cometh, when no man can work any more. And this qualification must be put in evidence by the missionary candidate here and now. Is he likely to be a flaming fire in the service of his God in Asia, if he is not one here in the United States and Canada?

If I have set these spiritual qualifications so prominently in the foreground it is because I believe that we are in danger of magnifying other aspects of the mission work above its primary spiritual character, and that the world's evangelization is a spiritual work, a work of spiritual influence, and that the man who is not fit for it spiritually in the fullest sense, though he may do much good, is not a man after God's own heart, doing all His will. But next to these requirements I would place the need of a solid, balanced judgment, and of a clear, grave, alert mind. A man can not have more brains in quantity than God has given him, but he can improve their quality, and if they be phenomenal or not is of little consequence, if so be that only he has disciplined them and got them in hand, so that they go square at any problem set for them, and are reliable and true in their judgments, and honest and unflinching. The mission work demands thought and study and the faculty of decision and determination on the basis of facts examined and conditions understood. The missionary candidate must learn how to use his mind, delivering it of all fancies and caprices. There are many men who are not de-

ficient in mental gifts who are deficient in that steady, well-tempered adjustment of will to mind wherein the former holds the latter true to the demands of each given task, and then taking the results pushes all life and work up to them. Good, grave sense; solid, clear, unexcited action; quiet, steady will—these are qualifications which, with a deep, holy, devoted life, make up the required man.

He should be a free man—belonging to no prejudice, and no person, save to the One who bought him, and to those who have been given him to love; open to large ideas and yet also to fidelity to the good that has already come. The candidate will have a vast deal to learn after reaching the field. Let him believe this, and not go as though knowing all. One of the dangers of the Volunteer Movement is that its members may, with their fine preparation and great advantages, forget that they are only preparing to learn, and scarcely learning as yet. To be sympathetic, humble, large minded, progressive on the foreign field, the missionary candidate must be these now.

And there is no new Gospel with which he needs to familiarize himself, or which is desired on the mission field. The old Gospel is the only Gospel. No men are wanted whose theologies have lost hold of the divine Christ, the Cross of Calvary, and the Holiness of God. It is true that many men with weak and unarticulated convictions have been forced in the face of heathenism and the evident sin of the world, to a Biblical and substantial faith; but it is a risk to send such men. Men rather are needed who have experienced the Gospel of Christ, and know and believe it as the only Gospel of God. Such men will not be blown to and fro by every

wind of doctrine, but will stand calmly and peacefully with their feet on the Everlasting Rock; and their calm and peace will enable them to do in one year what others do in three, and to spend on the mission field three years where others spend one.

Some may feel that these qualifications are too high. I have no words of apology for that. I have spoken of no qualifications which are not wholly within the reach of every missionary candidate. He should, of course, have a good constitution physically and the will to learn the language, but that has been assumed. These other requirements are such as are denied to no man who will receive them. Christ stands ready to give them to any man who will enter His fellowship and in the education of the abiding life submit to be taught and endowed.

These qualifications are as old as the Day of Pentecost and the Upper Room and the shores of Gennesaret. There are no nostrums, no short cuts, no outer embellishments worth a moment's thought. We are to do the work our Lord began in Galilee. We need for it the qualifications He possessed, none others. Let us find them where He found them: "I came down from heaven not to do mine own will, but the will of Him that sent me," and "He that sent me is with me. He hath not left me alone; for I do always those things that please Him." With these qualifications, we shall be workmen not needing to be ashamed at the day of His appearing.

ALL-ROUND PREPARATION FOR FOREIGN MISSIONARY SERVICE[1]

REV. JAMES L. BARTON, D.D., BOSTON

In entering upon the discussion of this subject, let us lay down two self-evident, though oft-forgotten, propositions which are counterparts of each other: (1) When the Lord calls one to a particular field and work, He does it with the expectation that the one called will prepare himself for that place and work. (2) The Lord calls no one to a work for which He does not give a sufficient time for adequate preparation. The question turns then upon what constitutes an adequate preparation for foreign missionary service. When this is clearly settled it will be easier to decide whether a call to this service has come, and if so, whether the present preparation is sufficient. It is safe to declare that the old idea, "That all who are commendably devout and are ready to go abroad are called into this work," has long since been exploded. There is no doubt that the Lord can prepare anyone for any part of His service, but the fact is, He does not do it. The Lord calls, and the one receiving the call prepares himself with divine help to meet it. The question of preparation is as important as that of the call.

[1] *The Intercollegian*, New York, January, 1900.

It is of great moment that all volunteers settle clearly the question of a call, and at the same time be clear in their minds as to what constitutes adequate preparation for the work to be done. Each individual must decide for himself upon his knees alone with God, the question of the call to the mission fields abroad, but after that he must bestir himself to secure the necessary preparation. Better be ready to go and not receive a call than to be called and never get ready.

Perhaps I can do no better than to direct attention to what is expected of the foreign missionary that each one may decide for himself what kind and how much preparation is imperative.

1. To-day in nearly every foreign mission field in the world, a missionary is an educator, a creator of literature in various languages, a preacher of the Gospel, an evangelist, an organizer of a new society, the personal representative of the best Christian civilization and life, a director of native forces in every kind of Christian work, a foundation-layer of future Christian institutions, and a multitude of other things besides.

2. Missionaries are compelled to assume the position of leaders and directors; even when they do not appear so to do, they must be able to wisely shape the Christian thoughts of the people and lead them into right methods of work. In most fields they have as their associates, well-educated native men and women, some of whom have taken university courses in Europe and the United States. Colleges and theological seminaries have been planted and are filled with native students who are not one whit behind in ambition, mental acumen, and intellectual ability the students in Ameri-

can seminaries, colleges, and universities. The missionary must command the respect of such men and their native teachers so as to exercise the right influence and leadership over them in matters of education, religion, and in Christian work.

3. No missionary, except possibly the physician can select, before going to his field, any one department of work with the expectation that it will be possible for him to devote his energies to that alone. In every mission field conditions are liable to sudden and extensive changes. Such changes are constantly taking place. Every missionary must be prepared to meet all emergencies and turn them so as to make them aid in the advancement of the Kingdom. No department of the work exists for any man or woman, but every missionary is at the front to do what needs to be done at that time, without reference to what he was sent out to do or what he wishes to do. Every missionary is a minute man ready at a minute's notice to undertake anything and make it count most for the kingdom.

4. The name "missionary" has come to have large significance among the people in most mission-fields. The sum of the virtues of all preceding missionaries are looked for in every new-comer. All that they have done, he is expected to be able to perform, and even more. It is important that, so far as possible, these not unworthy expectations be met. The present generation of missionaries enters upon work whose foundation was laid by men of breadth, wisdom, and power. The conditions that surround the work are such that only those of the broadest, all-round training can meet the requirements.

I have mentioned but a few of the leading reasons

why candidates for missionary service should have the most complete training. The foreign missionary work is the broadest, all-round Christian work the world offers, and only broadly trained men can expect to make the greatest success in it. I have never seen a missionary, among the hundreds whom I have met, who gave the impression that he thought himself too broadly trained, while I have heard many of the best men and women express regrets that they had no more opportunities for obtaining for themselves a better mental and spiritual equipment for the work they must do. Medicine is about the only specialty mission work tolerates, and that department now calls for the college-trained physician. It is expected that as soon as natives can be trained in the medical profession, the necessity for foreign doctors will practically cease.

The foreign missionary of spiritual and mental power, with a thorough, all-round training, will never fail to find unlimited opportunity to use his every talent for the Master. He will always and everywhere make a place for himself and gain a hearing for his message. He becomes an ambassador for Christ, recognized even by multitudes who do not yet accept his preaching. This largest, broadest work to which the Lord calls His disciples, demands the consecration of the best Christian talent, prepared for the service by the broadest training our best institutions can afford.

THE INTELLECTUAL AND PRACTICAL PREPARATION OF THE VOLUNTEER[1]

PRESIDENT J. C. R. EWING, D.D., OF INDIA

THE work of winning the world for Christ is a veritable warfare with principalities and powers. The evangelizing of the nations is no light and insignificant task. For its accomplishment the best gifts of the Church are demanded. For the successful missionary certain definite qualifications are essential.

He must be one who can say, not only at the outset, but always, every day throughout the years: "The love of Christ constraineth me." He is giving his life to a work which has in it vastly more of monotony than of romance. To live amidst conditions that have a tendency to depress rather than to stimulate is the lot which he has deliberately chosen. If, then, the love of Christ constrain him not, nothing else in the world can do so.

But, aside from this spiritual equipment, the call of the Spirit to the work, and the indwelling of the Spirit in the worker's heart, without which the missionary will be a disappointment to himself and a disappoint-

[1]Report Student Volunteer Convention, Detroit, 1894.

ment to those who send him forth, is there not something else upon which emphasis ought to be laid? Is mere personal devotion to the Lord Jesus always sufficient to guarantee efficiency in the missionary? The obvious reply to this question is precisely that which would be given were it to be asked concerning the work of Christian leadership in our own nominally Christian country.

The thorough presentation of God's word to the non-Christian world—this is what the Church has undertaken to do. Side by side with our dependence upon the Holy Spirit to enlighten the dark mind is the human side. It is ours to strive to show the reasonableness of the faith which we profess and preach. To accomplish this the brightest and best intellectual gifts to be found in the Church are needed, and anything less than that we surely will not dare think it meet to give.

The missionary goes to stand face to face with hoary systems of faith, some of which have not a little to say for themselves. The disciples of Confucius and Buddha and Mohammed and Laotze and Dayanand Saraswati are by no means ready to accept our statements as to the superiority of Christianity merely because we utter them. The preacher not seldom finds himself confronted by representatives of these faiths whose familiarity with the doctrines of the Christian Scriptures startles him. There are those amongst them, too, who have become familiar with most of what has been urged against the teachings of the Bible by sceptics of this and earlier ages. It is amazing how quickly anything which may seem to militate against the authenticity or genuineness of any portion of God's Word finds its way to non-Christian lands and gains utter-

ance from the lips of those who would oppose the message of the preacher in school or college or marketplace. The marvelous spread of the knowledge of our English tongue has made it easy for any one who fancies that he has anything new to say against Christianity to say it in quarters where it will meet the missionary. Western agnosticism and all forms of sceptical speculation have encouraged in some quarters a revolt against the propagation of the gospel. The Bradlaughs and Ingersolls, the Blavatskys and Olcotts and Besants, together with the Humes and Voltaires and Paines of the past, are striving with an activity scarcely less than that of the Christian missionary to influence great sections of the non-Christian world.

As illustrating the desirability of the best possible intellectual and educational equipment on the part of those who contemplate entering upon the work of a missionary, I would suggest:

1. Ability to master a strange and difficult language is of the utmost importance. While it may be admitted that a very imperfect acquaintance with the language of the people to whom you go, familiarity with a few words, supplemented by vigorous gesticulation, may enable one to convey something of his thought to the patient and polite Oriental who is all the while manfully resisting the temptation to burst forth into laughter, nevertheless the fact remains, and can scarcely be too strongly emphasized, that the preacher or teacher of Christian doctrine falls far short of the highest efficiency who is unable to meet, on the common ground of familiarity with the speech of the country, those for whom he believes himself to have God's message. As a rule, those who are conscious of marked inaptitude

in the direction of linguistic study would do well earnestly to question whether, after all, they are not called to put forth their energies in the service of Christ on this side of the ocean.

A well-known missionary, when asked how long a time was required to gain the mastery of the language of the country in which he labored, replied: "Oh, about thirty or forty years." It is a lifetime's work. No person with less than five years of hard study can speak to the peoples of oriental lands as he should. True, he may begin to speak in the language after a few months, but he is almost certain to share the experience—not once, but many times—of the Indian missionary who, after having discoursed for a quarter of an hour to a street audience, using what he imagined was intelligible Hindustani, was startled and discomfited by his leading hearer's respectful request that he speak Hindustani, as they were not familiar with English!

Imagine a foreigner taking his stand in the marketplace of one of our great American cities to preach to a waiting crowd the doctrines of a strange religion. He hesitates, stammers, violates every rule of English grammar and idiom, and brings good old words into new and strange and ludicrous positions. Think of the effect upon his audience, and of the inevitable and pitiable failure to secure for his message the candid consideration of even the most thoughtful and earnest of the people. Something quite as ludicrous and sad as this characterizes every attempt of the missionary who fails to use, and to use well, the speech of the people amongst whom he labors.

2. Again, a good degree of familiarity with the

faiths which it is our aim in Christ's name to undermine and to overthrow is essential. The mere mastery of a language will not suffice. The spirit or genius of the people must be understood. Their institutions, philosophy, literature and faith we dare not ignore. These must be studied. There can be no effective and true preaching of the gospel without such study. To pass rapidly from village to village with the announcement of certain great and precious truths, but which the inhabitants fail to understand because the preacher is unable to appreciate their attitude of mind and spirit—this, I protest, is not preaching the gospel effectively or in such way as to discharge our responsibility. We must know the main currents of thought in order that we may bring the truths of the Bible to bear upon them. Pantheism, polytheism, atheism, idealism, fetichism, materialism, in their baldest and in their subtlest forms, have to be met. Representatives of one, or it may be of all of them, are before the preacher as he stands to deliver the formal discourse or sits amid the little group to talk to them of Christ. Power to understand and appreciate in very considerable measure the workings of those minds, imbued as they are with ideas which are the product of the thinking of many generations of thinking people, is an indispensable condition of real efficiency. A Hindu was heard to express himself thus: "It is an insult to our intelligence that a man should preach to us and expect us to accept his religion when he himself is unable to give any real reason for supposing our religion to be inferior to his own; since he knows of our religion nothing at all!"

3. Furthermore, ability to reason intelligently with

objectors who are often honestly troubled over some of the great mysteries of our blessed faith is another important qualification. Questions of the most tremendous import are often fairly hurled, one after another, upon the missionary. "Who died upon the cross? Was it God, or was it man? If He was God, why did He cry out and say: 'My God! Why hast Thou forsaken Me?' If He was man, how can we suppose that a man's death could atone for the sin of a whole world full of men?" "Explain to me, please, the doctrine of the Trinity." "You say that the doctrine of the transmigration of souls is not true; will you give me any argument outside the Christian Scriptures to prove your position on the subject." "Some of the greatest of the Christians say that a part of the Bible is not God's Word; which part is that, and how do you know that the rest is inspired?" "Will you give me any reason for believing that there is a state of conscious existence after death? Of course I want a reason outside the Bible, for that book is not with me an authority." These questions are but typical of a whole host of the keenest inquiries which meet the missionary at every turn. No sophistry will be accepted, were the preacher so foolish and wicked as to descend to that. In some countries of the world, at least, he is in perpetual contact with a people who can detect a flaw in an argument as readily and who appreciate candor in discussion as highly as we ourselves do. Objections to the faith for which he stands, of every conceivable type, are placed before him, and an answer expected; and if he fail to give reasonable answers to reasonable questions, it would seem as though it would have been the part of wisdom not to

have assumed the part of a teacher, when his failure must result in almost incalculable injury to the cause which he represents.

4. Regarding the great fundamental truths of Christianity the young missionary should have definite, settled views. We cannot afford to export doubt to foreign countries. Those lands have enough and more than enough religious speculation of their own. Faith and a system of vital truth as opposed to doubt and profitless speculation must be the substance of our message. In a very real sense must the messenger speak that which he knows and testify of those things which he has seen. If it be otherwise, how pitiable his blind attempt to lead the blind!

In view of what has been said it is obvious that missionaries should be thoroughly educated men and women. The best natural gifts disciplined and developed by the training of years are in demand. Let there be no short-cuts into the mission field. Seven years of literary and theological training may seem long to some of you whose hearts are throbbing with enthusiasm for Christ, and who contemplate with horror the rapid rate at which the unevangelized millions are passing into eternity without having heard a word of the world's Saviour. To you I would say: Wait! Here God is fashioning you into workmen who need not to be ashamed. Toil on at that Greek and German and Hebrew and Latin. Master as best you can the philosophies and histories and sciences of the schools, studying all the while to know more and more of the mind of the Master. Every fact learned now will count for something by and by, and you will exceedingly rejoice over this equipment when in the

future you discover how very inadequate, after all, that which you gain through your years of patient preparation is to enable you to accomplish what your heart prompts you to attempt for Him whose service is your joy.

What may be termed the practical preparation of the missionary is perhaps of but little less importance than that which consists in an adequate intellectual equipment. You are proposing to engage in spiritual work abroad. Have you ever tested your powers at home? Much of your life is to be spent in personal dealing with individuals; in striving to guide men to a point where they will recognize their need of a Saviour, and in pointing them to Christ as the Great Physician. I venture to believe that skill in thus dealing with men is rarely, if ever, born with us; neither does it necessarily accompany the highest intellectual attainment. On the contrary, it is a thing distinct, an attainment of itself. Experience in practical Christian work, in the teaching of God's Word in the Sunday school or the Bible class, personal contact in the Young Men's and Young Women's Christian Associations, with those who need help and guidance—here is a training school for the missionary, second in importance and fruitfulness to no other. We would all unite, doubtless, to deplore the going forth as a foreign missionary of one who himself has had no definite experience of the power of Christ to transform a human life. Such an experience we feel to be an essential qualification. But of the utmost importance, second only to our own personal experience, is the ability to guide others over the path which we ourselves have trod. The great work of life is to be that of winning souls for Christ.

The ability to do this should be fully tested as an essential preliminary to the going forth of the missionary. Those who do not succeed in showing some aptitude for this in their own country give little promise of better success in a strange land. Tact in dealing with men is a quality the value of which in every place is obvious. In treating with peoples of national or racial tastes, habits and affinities other than our own, practical common sense is mightily effective. In your own land your countrymen may overlook and forgive the most pronounced idiosyncrasy or failure to adapt one's self to special conditions. In the foreign land such lack of adaptability to circumstances often stands as a barrier between the Christian and those whom he longs to influence. In dealing with the great problems of morals and religion he will, of course, persistently follow the same great lines which are marked out for him as well as for the pastor or other Christian worker in America, but in numberless details of his work, of his dealing with people, he will if he be wise adapt his plans and methods to the conditions of the people whom he seeks to guide. If he fails to do this much that he might do will remain undone, while his nervous system is being rapidly enfeebled by useless friction. It is not always best to insist upon doing everything in the English or the American way. The missionary who has learned the art of making friends possesses a powerful adjunct to his efficiency. This faculty is of immense importance here. It would seem to be even more essential abroad. To repel men is a fatal beginning to our task of influencing them. I could name to you to-day those who have gone to live and labor amongst men of tastes, race and customs wholly

diverse from their own, and who have won for themselves not only the highest esteem, but the genuine affection as well of that strange people. Such men are mighty.

The work of organization is a prominent element in the life of the missionary. Non-Christian countries are not, I believe, to be evangelized by foreigners. Chinese, Indian, African and Arabian Christian heralds are the only messengers of Christ who can ever adequately convey the tidings of salvation to the hundreds of millions of the countries which they represent. The foreign preacher reaches the few, he gathers about him the little company; to instruct and to guide these so that they in turn may influence the masses of their countrymen, this is to be your task. Questions the most delicate and perplexing connected with the organization of churches, the pecuniary allowances of helpers, the discipline of offenders against those rules which are necessary to the effective working of the organization, are perpetually pressing for solution. And, as we contemplate the calamitous consequences which must follow the course of the missionary whose judgment is of the haphazard sort or the one who measures men and things by unreasonable standards, can we hesitate to believe that the practical man and woman are the ones—all else being equal——to whom the call to go far hence among the Gentiles comes most loudly!

THE PRACTICAL PREPARATION OF THE VOLUNTEER[1]

REV. HARLAN P. BEACH, M.A., NEW YORK

1. I WOULD call your attention first to the importance of knowing your own Board. You will love that Board when you get ten thousand miles away from it, and will wish you had cultivated its acquaintance a little more while in America. Do you know the policy of the Board to which you have committed yourself? Are you acquainted with its officers? That acquaintance will be of the utmost importance to you, you will find, when you get too far away to make it.

There are two officers especially whom I think you can practically help here before you go out. One of those men is the Treasurer of your Board. If you talk with him you will find that mission money is very carefully expended and religiously accounted for. Can you keep accounts? If not, I would advise you to learn how before you launch out upon that great sea of foreign accounts and exchanges and different kinds of silver, where you are to be cheated day by day by every man. Drop into the office of your Editorial Secretary, and you will find that it is a very valuable thing to be able to illustrate the foreign field. The so-called camera fiend is not supposed to be a friend of missions; but if you will learn how to use a camera, you will find it of service to your Board.

[1]Report Student Volunteer Convention, Detroit, 1894.

2. A second line of preparation has to do with your field. It is obvious that in order to prepare for your field in the way of outfit, you need to know something about its topography, its climate, its prevailing diseases. In case you are one of the early missionaries in a country, you will need to be a follower of the Apostle Paul, and know where your strategic points are. But when you get in a heathen land there are few means of communication between different parts of the country; so that you can learn a great deal more in your college libraries about the strategic points to be occupied than you can out on the field.

I would advise you to learn a great deal about its people. Learn how they think, what their religious views are, what forms of government and civilization you are going to live in the midst of. So also I would suggest to you to learn very definitely just what portion of your country your Board occupies. Learn what other portions are already occupied by other boards; and then, if you are fortunate enough to go to a land where missionary conferences have been held, I would advise you to get those conference reports. If there are none, get the periodicals published by missionary boards in your field, and study them; learn the methods employed and the comparative results, and you will find them of great assistance to you when you get out there.

I want to emphasize the value of biographies. The periodicals do not give accounts of the failures of missionaries, but biographies, if true, will show you where all sorts of men have blundered. Now, missionary failures are the stepping stone to missionary success. It is not necessary, however, for you to lay that founda-

tion when others have done it for you. You should have success from the start, if you can.

3. A third line of preparation which I would suggest has to do with the material needs of yourself and your fellow missionaries. You want to make some preparation for food and raiment and habitation, for disease and death; for man is very human, and you will have all kinds of experiences to meet, and might as well be ready for them. I suppose that Dr. Nevius in China, and the Catholic missionaries throughout the world, have not only benefited themselves, but the countries to which they went, simply because they believed in carrying something along to eat. You can do something for humanity, you can gain the friendship of many men who might be opposed to you, by a simple knowledge of gardening.

Many a man who has been called upon to go abroad to be the dispenser of the Water of Life, has had his life cut short simply because he partook of the waters of unsanitary wells. I would commend to you that apostle to the New Hebrides, Dr. Paton. See what *you* can do with a well. Remember, too, that in heathen cities there is generally no satisfactory water supply, and that life may depend upon your knowledge of how to make a simple filter or a condenser. It is something worth looking into now.

I would suggest to you in this connection also that clothing has to be provided. Just think of that cultivated man, the Bishop of New Zealand, sitting on the back of that vessel of his, making garments for women who wished to leave the ways of heathenism! You will find that nakedness is one of the evils you must fight against. You young women know how to cut

and make your own dresses; but you young men, can you cobble a pair of shoes? I remember that I practically was obliged to retire for about a week while my only pair of shoes were carried at a slow walk eighty-three miles and brought back. Since that time I have had the greatest respect for the Church Missionary Society College, which has a class in cobbling.

You are to live in a house. Do you know anything about building one? Can you plane a board or do anything in the line of mason's work? If not, you can watch masons and carpenters, and can at least direct that line of effort in your new home. You will find that furniture is a desirable thing, and that freights are enormously expensive. If you will spend some Saturday afternoon in a furniture maker's factory you will learn enough about the principles of cabinet making and upholstering so that at a greatly reduced expense you can have furniture made by native workmen.

But life is more than any of the things I have spoken of, and I exhort you, men and women who are expecting to go abroad, not merely to feel your way there with just strength enough to get off the steamer; but go there with the fullness of strength. Patronize the gymnasium; get as strong as exercise can make you. Remember that you are temples of the Holy Ghost, and that you can make your temple a very efficient instrument. Some women, going to countries like Persia, for instance, have almost wrecked their lives simply because they didn't know how to ride horseback. A tooth may make you useless for several days, because you didn't learn how to extract teeth or bring with you a pair of forceps. When common diseases arise in your family or among your native friends, and there is no

physician within a hundred miles, perhaps you will wish that you had learned a little about medicine. Very frequently a life dear to you and important to missionary work hangs in the balance, and a little knowledge of nursing would carry that life through.

One other point in this line—it is an important one: death is the means by which a great many missionaries glorify God. It is a sad hour for you when you close their eyes in death, but it is a sadder thing still if you don't know how to perform the last rites for them. I would advise you to ask a few questions of an undertaker; it will help you wonderfully in that sad hour.

4. A fourth line of preparation: practical educational preparation, I will call it. A great many lines of work have to be done for mission purposes solely, and perhaps the commonest are bookbinding and printing. Nearly every mission has a press. Are you going to know enough about the work so that when the manager who has technical training is called to America you will be able to take his place? Suppose you are five hundred miles from a book-bindery, can you bind a book? You can learn enough about it in an afternoon to bind your own books and periodicals; get the practice now.

But the industrial education is the special thing which I wish to speak of under this head. It is a practical necessity in a great many countries where the arts of civilized lands are unknown, or where competition is so great that the men or women becoming Christians are practically thrown upon the church for support. If you will read the story of Lovedale in South Africa, or of Mangalore in India, or of Norfolk Island, you will see what a wide field this opens up before you.

If your Board, in the field to which you are going, happens to have industrial schools, learn carefully all you can here about those lines of work which are favored by your Board.

I wish you would look up that passage in the life of Mackay and see what he says about normal training as the key to the solution of many problems in Africa. Kindergarten work I want to speak of. You young women, many of you, will go into thousands of heathen homes; you will come into contact with multitudes of young lives. Have you ever been in a kindergarten and asked yourself, Would not this same work be of even greater value on the foreign field? I think that over the door of every kindergarten of heathenism there should be the same inscription that there is over a paradise of children in Kobe, Japan, "Glory Kindergarten." Not only is the life of the children made glorious, but the great God is made glorious in their thoughts.

You will have to teach music whether you sing or not. You might just as well learn to play an instrument and sing in some sort of fashion now. I would advise you to take steps immediately to do that. Music suggests time, time suggests watches. Heathen countries of course know nothing about eternity, consequently they care little about time, and it is a great part of the missionary's work to make them feel its value. I spent a solid day once in mending the main spring of my watch. Now, if I had known what you may know, that it is a valuable thing to learn how to put in a watch spring, and if I had carried one along with me, I would have saved a day of missionary time.

5. Another line of preparation that I would suggest has to do with evangelistic work. A magic lantern

is an instrument of the Lord if you know how to use it. Another suggestion in this same line is the value of street preaching. Now, it is not an easy thing when you only half know a language or are liable to be interrupted, as St. Stephen was, to learn how to do street preaching. You would better do it right here in this country; you can prepare yourself for that kind of work here.

6. A sixth line of preparation has to do with organization. You are to be the leaders of a new church. You can use the training you have in your societies here to prepare you for the work of organization. There is a young people's society which ought to be established in your church; it is a hard piece of work. Take it up and follow up that line until you become thoroughly familiar with it. I suppose that home missionary work during a summer vacation would give you an all-round preparation which perhaps would be of greater value than anything else.

7. A seventh kind of preparation which I wish to suggest has to do with shepherding the mission flock. It is not a flock which is easily shepherded; much will have to be provided for. The Sunday school is the best agency so far discovered to do that work. But do you know the best methods of conducting a Sunday school? All your church, remember, will be in the Bible school.

The work which a great many of you might profitably do, that of house to house visitation, is of great value abroad. I can't tell you how much that will help you in the work of shepherding the strange flock that is to be committed to you.

8. The last point that I wish to speak of is this—preparation for personal work. The time has passed

when a man will simply go out and harangue a great crowd of heathen. That has its place, of course, but missionaries have found out, what the Young Men's Christian Association discovered years ago in America and England, that the most effective form of effort is hand to hand work. Have you ever thought of debate as a means of preparation for that? If you have not, and you have much to do with Mohammedans, or the Brahmin pundits, or the Japanese philosophers, you will say, "Oh, that I had been taught to think on my feet!"

Another art to be acquired is that of making friends. You must get hold of men before you influence them. Heathen men and women are hard people to get hold of. It is easy to make friends with persons who are congenial to you, but have you the power to go to a man or woman differing from you in culture or nationality or religious views and make that person love you? Can you pour the great love of your heart out upon persons indiscriminately? If you have not that power, learn something about it. And I would suggest that you learn how to do this in the slums of our great cities, for there are your foreigners, your men of different creeds.

Personal work with your own fellow students is a most valuable preparation for missionary work. Oh, fellow students, if I could only live over again my four years in Yale College, I tell you, under God, more men would be brought to Jesus Christ than were brought to Him by me. I did not realize the value of personal work then as a preparation for future service. You are not sure that you will ever touch foreign shores; God's plan for you may be very different. But you have a

mission field wherever you are. Just say, "O God, I want to do Thy work among the perishing heathen; but help me to do this work here and now. I will take any success in it as an indication that Thou wishest me to do a wider work."

A great many of these things you will never be called upon to do. There are a multitude of things not mentioned that you would give a great deal to know how to do when the time comes. My only plea then is this: you must touch humanity at a multitude of points; prepare to do so now, and don't suppose that it necessitates a lowering of your consecration. You remember that the usual Hebrew word for consecration means "to fill the hands." For this great work of the Master in the world-wide field I urge you to fill your hands as well as your heads and hearts.

PRACTICAL PREPARATION FOR WOMEN STUDENT VOLUNTEERS[1]

MISS ISABELLA THOBURN, OF INDIA

THE preparations which a volunteer may require must depend upon what she has already received; that is, she may have, or be receiving an educational preparation so far as books or a course of study can give it, and yet have no practical training of the kind that every foreign missionary feels the need of. But she may have had this preparation during or before beginning her college course. A case comes to mind of a young woman who earned the money that carried her through college by such various industries as were found possible or convenient at the time. When she graduated she was sent out to superintend an orphanage which in a few years, under her leading, developed into an industrial school of the most practical kind. Another had had unusual opportunities for Bible study and had prepared herself in the part which is often the most neglected.

The preparation required will also depend somewhat upon the character of the college in which the volunteer is studying. In some—too few—a Bible course is provided; in too many the book has no place in the curriculum. In some there are live branches of the Young Women's Christian Association, which keep its members alert in direct Christian service; others

[1] *The Intercollegian,* New York, May, 1900.

have not this agency for practical training. In some colleges the atmosphere is charged with missionary spirit. A sense of personal responsibility to those around is impressed upon all serious students; in others the intellectual life is so all-aborbing, or the preparation for pleasant forms of worldliness, that one gets no sense of self-denying Christian duty to others, either from the lecture-room or from the social life of the school.

Let us suppose a student volunteer without any preparation before or at the time, and consider what she should set before her as necessary.

1. To grow in grace. Her Bible will tell her how—the Holy Spirit will help her—prayer will keep her heart open to that help. The danger in Christian work, from preparation to finish, is that the letter is held more essential than the spirit; not intentionally, but method and routine make such demands upon time and strength that we give these and do not notice or know that we have failed to give that without which they are nothing—the life within us, which is not our life but Christ's.

2. She should make perfect health of body second only to perfect health of soul. Happily the gymnasiums and tennis courts of the modern colleges give opportunity for this. Not only there, however, but in the dining-room and bed-room should this object be kept in view. An appetite for plain, wholesome food at regular hours should be cultivated, and nature's demand for eight hours of sound sleep gratified. It should be held a sacred duty to bring the body under the will to this extent. A missionary who suffered from dyspepsia and nervousness was advised to take

daily walks—no other kind of exercise being available. She replied, "I never could walk just for exercise. I must have a place to go or an errand to do." The dyspepsia and nervousness continued and marred her work and her happiness because she had not learned to make her will and her body serve each other.

3. Next to the practice of prayer and of healthy habits should come the practice of helpfulness. Some favored natures are spontaneously thoughtful and helpful for others, and are blessed with tact that tells them what and how to offer service; others are naturally selfish, and some who are not selfish are timid or awkward about helping. What to do for others' need, how to do it, and the daily practice that forms and fixes the habit of serving, should be kept in mind by the volunteer. There is opportunity for this in college life. There will be the sick or lonely, the dull and discouraged to help, and there will be students who do not know Christ. No one ought to expect to be sent to save the heathen who has not first saved some one at home. This proof, or seal, of her ministry (*service*) each volunteer should claim and strive for.

Young men and women have undertaken to be missionaries who had not this preparation, and they could tell you of sorrowful failure. Only the other day it was said to me, "I should like your work. People there do not seem so hard to reach as they do here—they are more open to influence." It is a mistake. We tell you of those who hear and respond, but there are multitudes so joined to their idols that they are deaf and blind; and those who do hear and see have much to learn and to unlearn before they become useful, reliable Christian workers. All the personal qualifica-

tion required for success in Christian service at home is required there, and much more.

4. And that brings us to the consideration of the books to be read. The course of reading suggested for student volunteers provides what is needed. The reading should not be confined to the prospective field of the reader, but should include other countries and be a study in comparative missionary methods as well as in comparative religions. It should also include histories of philanthropies and biographies of philanthropists. There have been many missionaries in the world not called by that name—such as George Müller, Florence Nightingale, and Mary Lyon.

5. Then will come the question of the special line of work to prepare for. That should depend upon personal adaptations. There is use for every talent on the mission field as well as in America. "Should I study medicine?" one asks. Yes, if you believe you have the gift of healing—that is, if you believe you could work more successfully in that department than in any other. One who has the gift of teaching—and teachers "are born, not made"—should take a normal course and qualify for that work. Music is not thought necessary for missionaries, except the ability to sing hymns, but in both India and Japan music teachers are called for. In all lands there is place for industrial schools; and everywhere there is room for the evangelist. If I mention last that which should seem to come first, it is because the evangelist must so often stop and be something else. She will find quinine and other simple medicines called for as she goes among the villages; and she will find that in order to make her work permanent and able to bear fruit in

itself, she will sometimes need to stop and teach. Some knowledge of business methods every missionary candidate should have. A course in bookkeeping should be a part of one's training.

When possible, she should spend a year or two in a missionary training-school after the collegiate course is completed. Happily there are schools now which make this possible, where one may learn *something* of *everything* desirable. That is, there are lessons and lectures on nursing, teaching, kindergarten, and industrial methods, house-to-house visiting—and all with daily practice. And throughout the course there are daily Bible lessons, with the best helps in exposition and books of reference. As it was said in the beginning, one may have had a personal experience or opportunity that supplied this need, but in nineteen cases out of twenty the training-school is needed to complete the preparation of the student volunteer, and the time thus spent is well worth while.

THE TRAINING OF CHARACTER

EUGENE STOCK, M.A., LONDON

In the mission-field abroad, as in fact at home, too, character counts for more than learning, for more than skill. Character, humanly speaking, is almost everything. In speaking of character I am going to take three points. Character is tested by the consideration of three things: "I and my work," "I and my comrades," "I and my Lord."

1. "I and my work." I have been asked often by missionary candidates, What country shall I be suitable for? But how can I tell you—how can you tell either? Testing is needed before you can tell what practical work a man or woman is fit for.

First I want you to recognize diversities. Look at that famous passage I am so fond of quoting in I. Corinthians xii.: "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God who worketh all things in all." Diversities of gifts, that is personal characteristics; diversities of ministrations, that is the conduct of missions; diversities of workings, that is variety of work in the field.

Secondly, while you recognize diversity, believe in your own work and do it. Let a man when he is ap-

[1]Report Student Volunteer Convention, Liverpool, 1896.

pointed to do some work for Christ, do it and believe in it. Do not envy somebody else because he has some other special class of work, and do not imagine that the other class is more important than yours; thank God for what you have, and ask Him to bless it.

Then, thirdly, take the lowest place. Oh, to be ready to do that! We often sing, "Anywhere with Jesus," but we do not always like our locations. But a man must be ready to take the highest place, if necessary. There is such a thing as over-humility, and sometimes a man is called to rise to the responsibility of his position. Ask the Lord to fit you for either place, and think of it soberly. That is a remarkable verse in the twelfth chapter of Romans, where St. Paul says, "I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think, but . . . to think soberly." We have to make a fair, reasonable, humble and yet rational estimate of ourselves, according as God hath dealt to every man the measure of capability. Men miss opportunities for usefulness sometimes by not believing they can do a thing which God can enable them to do.

Fourthly, do the small things first and do them faithfully. This is the best training for character that can be found. Yes, do the small thing first, trade with your pound faithfully, and the Lord will perhaps give you the talent by-and-by and say, "Have thou authority over ten cities," and then after that, "Enter thou into the joy of thy Lord."

2. Then we come to "I and my comrades." My fellow-workers, I come back to that text in I. Cor. xii. 4-6. As there are diversities of workings, so there

are diversities of gifts. Again in Rom. xii. 4-5. "As we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another." Then, in the same chapter, the natural and necessary consequence of being of one body comes out in practical details. "Be tenderly affectioned one to another; in honor preferring one another." Is there any lesson we need to learn more than that? Brethren and sisters, ask the Lord to teach you to be able in honor to prefer one another. It is one secret of success in home operations, and in the foreign field most emphatically. Further on we have, "Be of the same mind one toward another. Set not your mind on high things, but condescend to things that are lowly . . . if it be possible, as much as lieth in you, live peaceably with all men." Yes, learn to fit into your places. Let the arm do the arm's work, not the leg's work, not the brain's work, nor the work of the finger. Let us fit in with the work of others, prefer them, love them, help them, appreciate them, and speak well of them behind their backs, not whispering nor backbiting. One might make a speech on every one of these topics, and there is not a word I am saying which could not be illustrated from any part of the mission-field. When the devil has failed to keep people back from going out, his next device is to set them by the ears. The Lord save them from it.

Do not expect your fellow-workers to be perfect. We shall not find them so! But let us bear with one another. And then—oh, must I refer to it? I dare not omit it!—if there should arise, and God forbid it, friction between those who ought to love one another in

the Lord, oh, fellow workers, what then? Well, I have had years and years of experience with colleagues in our great home office without a single note of discord; therefore, my experience is very small on this point. But I would say to those dear friends who are suffering in this way, do not let it sleep. Have it out, humbly, prayerfully, and quietly, face to face, blaming yourself more than the other side even if you think you are not in fault, and express your sorrow for any pain given. And if you fail after all to move the other brother, you can still lay it before the Lord, saying, "Thou must deal with this, for I can do no more."

3. "I and my Lord." That is the wrong way of putting it, but it is so put for convenience. The work is not mine, it is my Lord's. But there are two sides to all great truths. There is a striking passage in Acts xiv. 1. Paul and Barnabas came to Iconium; "they entered together into the synagogue of the Jews, and so spake that a great multitude . . . believed." We are to speak and work as if all depended upon us, and yet know all the while that it does not. There is such a thing as fatalism in leaving all to God and forgetting our responsibility. But Faith and Fatalism are not the same thing. "Trust in the Lord," said Cromwell, "and keep your powder dry." Many interpret this by saying, "Take care that the powder is dry," and they care little about the trust. But that is not it; we must trust wholly in God, and yet at the same time do all as if it rested on ourselves.

"My Lord." He is my Lord, and I am at His disposal. I am to do as He bids me. I am not to have my own will. He is entitled to my loving, loyal, continuous, and perpetual service. He is My Example.

Take the Gospels; go through them chapter by chapter, verse by verse, and put down the practical way the Lord acted in dealing with other people. As an example in the training of character see how He trained His disciples' characters, and how His own character came out during the course of that training. Lastly, He is My Saviour. Back again to Romans xii. How do these exhortations begin? You know the chapter; it follows on after that grandest theological treatise ever given to men, those first eleven chapters of Romans. And what is the theme in them? The theme is our salvation from the penalty of sin, by the atoning sacrifice of Jesus; salvation from the power of sin by the daily indwelling of the Spirit; and salvation from the presence of sin, when we are taken up to be with the Lord. And then there comes that magnificent argument: "I beseech you, therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Then follow those beautiful precepts about our being tenderly affectioned one to another, and so on. But something else first. "Be not fashioned according to this world, but be ye transformed." We need it, do we not, fellow students? We want now the transformation. God grant it to us by the power of the Holy Ghost, for Christ's sake.

MENTAL PREPARATION FOR MISSIONARY WORK[1]

PRINCIPAL T. W. DRURY, M.A., LONDON

THE first thing that strikes one in the question before us is the unique position of the missionary. In many ways his work lies parallel to that of the home worker, but in many it widely differs. We should face the problem fully before we try to solve it. I am not sure that this is always done in the matter of foreign missions.

There is the difference of language. The mental energy, which at home is on the whole free for other uses, must partly be employed in hard linguistic study. To use a phrase with which we are unhappily too familiar, the new language is a "containing force" which must for some time detach a considerable part of a man's mental power from direct missionary effort, and let us remember that often two or more new languages must be learned.

Moreover, the thoughts which the missionary has to express are such as demand most careful expression. Every student of the early centuries of the Christian era is only too well aware of the danger of neglecting this fact, and it is confirmed by the experience of those who have been called to act on committees of Translation or Religion. The historic Creed of Christianity may, it is true, be simply ex-

[1]Report Student Volunteer Convention, London, 1900.

pressed. But those who really try to get behind the barrier of indifference or prejudice which stays the advance of Gospel truth, know that, in order to find the human conscience, God the Holy Spirit works in many ways and in divers manners according to national and personal characteristics. And in doing so He is pleased to honor and bless human thought.

Next, there is the religion, or religions of the people. We live in an age when weapons of precision are revolutionizing the strategy of armies. The same principle affects our attack on Satan's strongholds. We must study his tactics if we would conquer his legions. It is increasingly certain that a missionary must not only know the Gospel, but that he must know the systems of religion which the Gospel is destined to supplant.

Hardly less important are the habits and ways of a foreign people. Imagine that one of the most essential factors of successful missionary enterprise is a knowledge of the people. To deal with them as if they were the population of an English city or village is to face a problem of which you have not mastered the most elementary details. Side by side with the study of language and religion, there must be the study of the social habits, and of the thoughts and cravings of the natives of a foreign land. "Get to know what people are thinking about," was a piece of advice given at Islington College by the Bishop of Victoria, which I trust we have never there forgotten.

These and many other things press upon us the certain fact that the choice and the probation and the training of our missionaries are matters which require much thought and much prayer, as well as much common sense. We want more and more men, and we

want more of our *best men* to face the difficult task that lies before us. It is God's task, the task which he has set us, and success is sure, but it may be delayed by human slackness and error.

In a letter just received from India, the writer (a missionary of much experience) presses on us the need of careful training. The Twelve, he says, were called to be disciples, before they were called to be Apostles, to be *μαθηταί*, "learners," before they were fit to be *ἀπόστολοι*, "messengers." In other words "the call" came some time before "the mission." And this is the lesson which these considerations enforce.

Let me first make this preliminary remark. If the mental training is to be healthy and vigorous, it must have its proper place in relation to other kinds of training. There must be a right proportion in our education. True education is not one-sided. It is the drawing forth and putting into healthy action of all the powers of man, whether they be of body, mind, or spirit. True education may be described in the language of St. Paul as "exercise unto godliness," and it is profitable unto all things. All partial exercise whether it be of body or of mind has but a partial profit. It is folly to train the mind of a young missionary at the expense of the body, and it is not needless to say, even to those training for spiritual work, that bodily exercise may occupy a place disproportionate to other interests.

It may be asked, Is it, then, possible to overtrain the spiritual faculties? The true answer is that such training *cannot be at its best* if other interests are forgotten. You cannot neglect the *mens sana in corpore sano*, even in the highest and holiest experiences of

life without distinct loss. The aim of the Christian teacher is so to train that the whole man may be growing in all his parts "unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Again, much of our education is misdirected. Teachers frequently aim at informing the mind, not at education in its true sense. It is not what you learn but how you learn that really tells.

What then is to be the aim of our training? It is the formation of character. It is not so much *the message* as *the man* that must be prepared. The message may be all that can be desired in simplicity, directness and form, but it is such a message when backed by a life which calls forth sympathy and trust, that hits the mark. It is the story of Jesus Christ and the doctrine of the Cross, told from a heart that is itself "lightened with celestial fire," that will kindle the hearts of other men. There have been many cases where the daily life of the missionary has won converts even "without the Word." This, then, is our aim. We must so train the mind as to form the character, that is, we must so apply the "discipline of Christ," as to mould the habits after the example of Christ. It is not, therefore, a matter of imparting information, of cramming the mind with facts, but what is far more difficult, of setting the current of a man's intellectual life in a right direction, of teaching him to be a true learner, a disciple in the school of Christ.

It is easy to criticise, and still more easy to talk vaguely of true ideals of education. I will at least *try* to be practical and to explain my meaning, when I say that the aim of our education is the formation of character.

There must be mental discipline. *"Think hard"* was the advice given to the boys of the South Eastern College by Lord Kinnaird, at a recent prize-giving. It is a tendency of modern education, says a thoughtful writer of to-day, to make study smooth and pleasant; "the grooves and channels of life are made to tend easily and naturally towards good;" and the "education of the will, the power to breast the current of our desires, and to do what is distasteful is much less cultivated."

We do not deny that the older form of training was too severe, and retained unconsciously too much of the asceticism of medieval study, but there is a great danger of going too far in the other direction. Sir John Lubbock, it is true, places study among the "pleasures of life," yet no one knows the real pleasure of study who does not put good hard work into it. And for the missionary this is all-essential. The conditions of study are for him very trying. There is the climate, there are the insects, and so forth. He above all men must have formed at school, in college, and in the home, the habit of hard work. He must have learned, by God's help, so to discipline the will as to breast the current of his desires, and to do easily and gladly what is often distasteful. Mr. Ruskin strikes the same note when, in his complaint of recent architects and builders, he says that our modern work "has the look of money's worth, of a stopping short wherever and whenever we can, of a lazy compliance with low conditions: never of a fair putting forth of our strength. Let us have done with this kind of work at once." And so I plead that our first aim should be genuine discipline of the mind. We must teach that, however

pleasant work may be, we cannot be really cultivating our powers if we are not habitually touching the line of sacrifice, and following the toilsome, if not painful, path of *patient, concentrated,* and *sustained* study. There is no royal road to true knowledge—*παθήματα μαθήματα.*

There must be a true student spirit. Not to be "*learned,*" but to be *fond of learning,* is our aim. Many make a great mistake as to the end of education. They regard it as completed when the doors of school and college have closed behind them. One has heard of "finishing schools," and of a young lady—I never heard it of a man—going abroad to "finish her education." And this is not merely an inaccurate phrase. Many young men do regard school and college work as something to be endured for a time, while certain useful facts and methods are learned, and then to be gladly dismissed forever. Now this view of education will not do for the missionary. You must be students to the end of life. I have been struck with this fact in university life. No one has completed his education. We are a body of learners. Masters and professors, tutors and principals, graduates and undergraduates, are all students. Of course, there are exceptions, but I think you will find them less among the teachers than among the taught.

Some may take alarm at the thought that all missionaries must be students; but there is a love of study which the most active evangelist cannot dispense with. Preaching which draws only on past stores of knowledge, or even from present spiritual experience apart from learning, will, save in exceptional cases, wear thin and lose its force.

The following words were spoken at the foundation of the Church Missionary College by one of the Founders of the Church Missionary Society, and they show what importance those heroes of missionary enterprise laid upon a love of study as a qualification of missionary work: "The union of sound learning with Scriptural piety is of the last importance. If the cause of missions is to flourish there must be a character of solid judgment and competent knowledge in the missionaries we employ. The leaders of the Reformation were men of deep piety, of devoted love to the Saviour, of holy zeal, but they were men of learning, too."

Now one of the highest aims of the teacher is to teach men to love to learn. What men love to do, that they will generally find the means of doing, and if we who have to teach can only get men bitten with the delight of learning, depend upon it they will to the end of their days remain students still. That is what I mean by the student spirit.

Let us train men to be seekers after truth. That does not mean a jelly-fish kind of training, which makes a man believe that everybody is right, and nobody is wrong. It does not mean that we are not to teach distinctive lines of doctrine, and warn against what we believe to be positions hurtful to the doctrine of the Atonement, or the authority of God's Word. But while we use the lines of order and canons of interpretation which we believe to be right, we must never tamper with a man's conscience, or with our own in applying them. If we are to persuade men to adopt our position there must be conspicuous fairness of statement, and the absence of that vicious habit of try-

ing merely to score a point rather than to arrive at the genuine truth.

There must be *sympathy* in our study. Love to God and man must be the predominant factor. The mere student—I mean the man who shuts himself up with his books and shuts himself off from the common interests of life—is almost sure to become narrow; he loses the true perspective of study, and believes in no methods but his own. "Knowledge puffeth up—love edifieth."

You who are going to be missionaries must, therefore, be trained not only in the class-room, but also in the parish. You must live in touch with real present-day life. First of all for yourselves you must learn to translate your newly acquired thoughts into actual practice, and test your conclusions by the experience of your daily life with men, and your daily walk with God. Directly a man comes to believe in any truth, that new-born faith should work by love, and should begin to influence his own life and his relations to others. You must remember that bookworms are not ideal students. You must not only study books, but men. Strive to solve the problems of life which confront you by getting at the mind of those with whom you have to do. Find out what people are reading about and thinking about, and see how the Gospel bears a message which can adapt itself to present needs.

We work at men's consciences too much at random. The most common hindrance to the Gospel, we are told, is indifference. Of course it is, but why are men indifferent? There are various causes and we must find them out, and sympathy coupled with careful

thought alone can do it. Don't be content with saying a man is indifferent, just as doctors are content with telling us we've got the influenza, but get to the root of the matter if you can. This was the mind which we see in Christ Jesus, as we watch Him dealing with the anxious or indifferent soul, and the missionary must let this mind be in him, if he is to get at hearts which Satan is closing against the truth.

At these three things then you must aim, mental discipline, a love of learning, and a spirit of sympathy. Let me say three words in conclusion:

The study of all studies for the missionary is the study of God's Word. That is the training ground for mind as well as for spirit. I remember the words of a missionary to us at Islington, "Steep your minds in Scripture." I say to all young missionaries, "Steep your minds in Scripture." Learn all you can *about the Bible,* but above all, learn the Bible itself. I know something about examinations for Holy Orders, and I am sure that these popular books of introductions to the Bible, and helps to the knowledge of every fact about the Bible, however useful in their proper places, are hindering men from learning the Bible itself. The Bible must, of course, be studied *as a whole,* but it is after all the *whole Bible* that is the Word of God, the Sword of the Spirit, which we have to wield.

The teacher of all teachers is God the Holy Ghost. I counsel all students to pray definitely, daily for His help. Kneel down for a few moments before you open your books for study, seek His aid, and you will never study in vain. His gifts are sevenfold, that is to say, they are such as to equip the humblest, the feeblest, the most peculiar mind for sacred study and consecrated

service. You are to love God with all your mind. Don't forget this. Offer your minds to Him, yield your powers of thought to His impulses, then do your best and He will bless you.

They are weighty words in the Ordinal of the Church of England—"As much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry."

Above all and last of all we must let our mental training lead both teacher and taught direct to Christ. My old friend, Dr. Dyson, who was a fellow worker for many years at Islington, used often to tell us that what, after all, told in converting men to God was not logic, not eloquence, not philosophy, but the simple story of Jesus Christ coming into the world to save sinners. Yes, that is the first thing and the last thing—that mental training is valueless for missionary work which does not teach men to know more and more, as day by day of study passes by, of Jesus Christ.

And so I will close with the hexameter lines of some old monk:

> Si Christum discis, nihil est si cetera nescis,
> Si Christum nescis, nihil est si cetera discis.

In study, as in everything else, make Christ your all in all.

THE NEED OF THINKERS FOR THE MISSION FIELD[1]

REV. JOHN CLIFFORD, D.D., LL.D., LONDON

We feel acutely that "thinkers" are urgently called for on the mission field, and that every missionary must seek the highest education, and prepare himself to understand the mental habits and mental stock of the people whose salvation he seeks. We have arrived at a moment in the development of the missionary work of the churches when we need more men who will do what Bacon and his successors have done for the study and interpretation and use of Nature; what Alessandro Volta did, exactly one hundred years ago, for the electric current, and what Faraday and his colleagues have achieved for electrical science since.

We need students—men who will work upon the facts of religion as Richard Owen amongst fossils and Sir Joseph Hooker on plants; scientific students, exact, severe, painstaking, hating inaccuracy as they hate a lie, and devoted to truth; rigid in their scrutiny and flawless in their reasoning, never passing a single datum however repulsive, nor accepting an illusion however full of charm; eliminating the possibility of error by the repetition of experiments and the accumulation of observations, and so furnishing the churches and their workers with that knowledge of the realities

[1]Report Student Volunteer Convention, London, 1900.

of life without which energy is wasted, mistakes are made, and work is marred.

1. The thinker is primarily an observer. To-day he must be scientific or he is of no use; and to be scientific he must begin with the observation of what is, and of all that is, in religion. Sitting in the study spinning theories may be exhilarating, but it is not scientific. We want facts—facts in the lives of the founders of religions, Confucius and Zoroaster, Buddha and Mohammed; facts in the literature of religion, the sacred texts of the Sanscrit, the "Conversations" of Confucius and the Koran of Mohammed; and the authoritative commentaries of their most distinguished disciples—*i. e.*, we must have scholars, men who know the natural history of religion, of Confucianism and Parseeism, Buddhism, and Islamism, as Huxley knew the biology of the horse or Tyndall the laws of light.

2. But he must not be merely a scholar, stored with the lore of the sacred literature of religions; he must be, in Emerson's phrase, a "scholar thinking," not a bookworm, not an emendator nor a bibliomaniac; not a "worker subdued by his own instruments," but a student of religion as it appears in the lives of the people, in their curious customs, in their acts of worship, their moods of mind, ways of thinking, and above all, in their individual and social conduct. The interval between the religion of the book and the religion of the life is often ghastly. The sayings of the sages are luminous and inspiring; the emptiness and sorrow and misery of the people are unutterably pathetic. He who has mastered the sacred books of the Chinese knows that the ethic is lofty in standard, pure in tone, and unimpeachable in its truth; but when he puts into the

crucible the concrete Confucianism of the Chinese of to-day he finds that it is a spent force, and has no vitality. It is conservative, that is, it is inert, dead, and therefore it must go, displaced by the throbbing, aggressive vitality of the Gospel of Christ.[1]

3. Nor is this all; not, certainly, if we take as our pattern the great missionary of the ages—the Apostle Paul. He was not only an eager student of the whole of God's revelation, and a scholar trained in the schools of Tarsus and Jerusalem, but also a philosopher—a man who penetrated to the secrets of thought and life, sought out the underlying unities of the religion of Christ he had accepted, and the Mosaism into which he was born; and so discovered the ideas by which he could not only aid the Jew in his transfer of allegiance from Moses to Christ, and the Greek in realizing by the Cross the power of God and the wisdom of God, but could bring Jew and Greek, bond and free men

[1] "The student of religions who has tried to compare those of India with those of other peoples and places soon finds that religions wear a very different aspect when seen on their own soil and under their own sun from what they have when studied in a library, as ancient or alien systems, through the literatures they have created, or in books written to describe their growth or decay. . . . The literary side of the religion suffered an eclipse, or, rather, was set in a context which seemed to demand a revised interpretation, when viewed through its actual forms or in the concrete and complex system it had created for the collective life. In the face of the religion regarded as worship and custom, and the attitude to it of the higher Hindu thought, I had many a hard struggle with myself, criticized myself for lack of insight, for intolerance, for failure in judicial faculty, for indulging inherited instincts and interests, for applying standards to another race and religion which I dared not apply to my own; but, do what I would, I could not escape from the dominion, or, rather, the tyranny, of these first vivid impressions." ("Race and Religion in India." By A. M. Fairbairn, D.D. *Contemporary Review*, Vol. 76, pp. 155-56.)

and women, into one great and ordered social unity in Christ. The unities of life are deep though obscured, and real though difficult of interpretation. The affinities of religions are facts. The soul of man is the soul of man all the world over, and everywhere it is restless, save as it rests in God. Ideas are our real world, and they rule us as with a rod of iron. Wherever we go they go, and they hold us in their thrall. Hence the Eastern mind is closed to the Western, and the Western is not, except in the rarest cases, and after long study, penetrated by the Eastern.[1] It is the work of the missionary to dig down to the fundamentally human, to the unquestionably Divine, through all the superimposed strata of historical religious customs, superstitions, corruptions, social practices, and politics. We need and must have more men to do this for us, to save us from being misled by appearances, and from applying false standards of judgment; to abate antagonisms, economize resources, feed patience, and facilitate progress by enabling us to see facts as they really are.

4. A fourth function grows out of these three. The missionary who is a scholar, a student, and a philosopher should also be a master builder, gifted with constructive ability, capable of solving the problems of social life and development that rise up in the missionary field, a master of missionary strategy, skilled in "understanding of the times" at home and abroad, and able to tell Israel what to do, so as to secure in the most abiding way, not only the evangelization, but the regeneration of mankind.

[1] Cf. Dr. Fairbairn, *ibid.*, pp. 154 *et seq.*

Erskine said the working-men of his day had not had the message of Christ presented to them, "except in immoral form," and therefore were not chargeable with rejecting it. However that may have been, the Christian Churches to-day are keenly awake to two facts—(1) that in order to preach the Gospel we must know it, in its intrinsic significance, and in its variety and fulness, so as to be able to place its wealth over against the specific needs of the souls of men; and (2) that we must know, as far as we can, the mind of the listener; his ideas of God and religion, of sin and duty; his habits of thinking, and moods of feeling; the investing religious atmosphere in the home and State, and thus discover the way in which Christ Jesus should be presented so as to inspire his confidence and win his love.

Two unveilings are taking place just now: one is of the measureless wealth of the Gospel of Jesus, and the other is of the wonder, variety, complexity, mystery, and misery of the world of man; of the multitude of races, so different in blood, in capitalized ideas, in inheritance, in moulds of thought, in industrial effort, in political achievement, and in social order; and of the terrific grip of the religions we are seeking to displace by the Christianity of Christ. The veil has been lifted. We see man in his multitudinousness as we have never seen him before. Our missions have opened our eyes and forced upon us the wide range and the unexpected difficulty of the task. We see the radical differences of condition in the mission fields, and the amazing variety of the work required. Our classification of the world into "heathen" and "Christian" no longer contents us. We cannot lump together Buddhists and

Hindus, Taoists and Brahmins, Congoese and Maoris as though they were all to be treated alike, and the man who was fitted for Bechuanaland was equally suitable for Shantung. There are innumerable kinds of heathen, and though all need and must have the Gospel of Christ; yet each tribe has its peculiarity, its special inheritance of religious custom, and its special difficulty in separating itself from the existing religion and accepting the message of Christ.

We are surprised—*e. g.*, to be told that the Hindu thinks the one thing the Englishman lacks is religion. He confesses that he is a ruler, a magistrate, a soldier, a statesman, but a religious man he certainly is not. So totally opposed are our conceptions and theirs of what religion is. But that is the fact, and it is extremely helpful to know it; it supplies us with a measure of what we have to do in evangelizing the polyglot, metaphysical and contradictory tribes of Hindustan. Half a century ago the missionaries' work was not understood. The impenetrability of Hindu and Chinese men and women to Western thought was not realized. The hoary religions of the wonderful East had not been interpreted. The science of comparative religions was hardly born, and it is to be feared that Christian missionaries were, sometimes, inspired by a blinding contempt for the faiths they sought to supplant.

That is of the past. To-day the churches understand their work better. We know more, not merely of the geography and commerce, of the climate and customs of the myriads of the East, but of their mind and heart, their yearnings and aspirations, of the roots and fruits of their religious practices and customs, and

therefore we look forward with deepening interest to the arrival of God's gift of men, called and equipped and drilled by His spirit to utter the Gospel, not only in its fulness and sweetness, but also with such faultless aptitude that it shall have free course, and be glorified in the Christianization of all the people and all the nations of the earth.

Of the special and immediate aids the churches need from these thinkers in the mission field, I may mention two or three. Take Africa. However it may be with politicians and merchants, the Churches say, we go to Africa not for our own sake, but for the sake of the people, and of all the people. The "White Man's Burden" is to save his brethren, black and white alike; and what a gigantic task it is! To weld together these increasing and conflicting tribes with the Dutch and English, in one just, free, and mutually helpful brotherhood, to bring seven or eight millions of blacks out of their tribal antagonisms, to lift them to the level of the white races in thought and ideal, to fuse all of them together so as to make them a redeemed people, and good and useful citizens of the great Empire. That is what has to be done, and that is what the churches must do for the sake of the African people. Expansion of Empire is vanity and death without the evangelization of the Empire. Who, then, of you is ready to follow in the train of Moffat and Livingstone, Mackay and Hannington, and give his whole redeemed being to this difficult task?

Döllinger says, "No founder of a religion has ever encountered a people or society who in naïve simplicity would allow themselves to be moved by his preaching if it contained an entirely new and strange

revelation. Nobody, indeed, has ever undertaken simply to set aside or eradicate the received religion, and to substitute a totally new one in its place." But what an amalgam of religions is presented to the missionary in China! We talk of Confucianism as if it were the only road marked on "the map of life" for a Chinaman. But there was a Confucianism before Confucius. Taoism was there, and Buddhism entered six hundred years after the birth of Confucius. And these three faiths, though discordant at many points, have been blended together; and temples are found all over the Empire in which the founders of the three religions stand side by side. If Döllinger is right, and history asserts the truth of his doctrine, then our "thinkers" must find out the stones in the old religions which may be used as the foundations on which to stand in winning disciples to Christ, just as the writer of the letter to the Hebrews seizes upon the abiding principles of the Old Testament and shows how they are set to a nobler work in Christianity, in order to fortify the faith of the converts to Christianity in their allegiance to Christ. Who, then, will follow in the train of Morison and Legge, Burns and Timothy Richard, in the effort to discover the points of contact between the three religions of China and Christianity; in showing precisely what Christianity does and does not reject, what corrections and qualifications it introduces, and what is the character and content of the addition it makes, and so facilitate the transition from the inherited faith to the clearer and fuller teaching of Christ?

But it is impossible to enumerate the subjects in the mission field calling for the immediate service of thinking men; such as (1) the best treatment of the

rapid changes of thought and method in Japan; (2) the effect of the recent introduction of the Theosophy of the United States and England into the dead body of religion in India and Ceylon, rousing Buddhism to a momentary power, and clothing it with a fleeting authority; (3) the demonstration from a century crowded with experiments conducted in the laboratory of missions, of the true, the most economical and effective methods of work in such different fields as amongst the Maoris of New Zealand, the Agnostics of Calcutta, the Mahatmas of Thibet, and the Indians of North America; (4) the proof from "fruits" as to what doctrines are harmful and what helpful to individual manhood, the creation of a new social order and the advance of the Kingdom of God; and (5) the preparation of a convincing argument for the measureless superiority of Christianity by accumulating and arranging the evidences which show that it omits no good quality in any religion, is free from the errors and defects of each religion, and has in its Founder qualities and forces which no other religion possesses, and which all other religions together do not equal.

I read a day or two ago that the "greatest need of our missionary societies is men, fully qualified men. When would-be missionaries seek appointment to the foreign field, it is discovered in many instances that there is some reason for not commissioning them, either because of lack of full preparation or of fitness in other ways." Is that true? Do the men of highest education hold back? Is not Christ winning the thinkers? I know the campaign for money cannot be dropped; but the most urgent campaign is for men, Christian men; out and out Christian men; men like

Moody, ready to say, they "will show the world what God can do with a wholly consecrated man"; men who, like Paul, have faith and patience enough to go to Arabia, and meditate on the revelations of God to their souls, and adjust them to all they knew before; men like Buddha, who spent six years of probationary studies into the mysteries of life, reading over and over the tear-stained book of poor men's souls; men who will not "muddle through" their work, but will find out the strategic points and occupy them, and so make the best and biggest of themselves for the God who has redeemed them by the sacrifice of His Son, and consecrated them to the service of the world by the gift of His Spirit. God Himself says, "Who will go for Me, and whom shall I send?"

"When the first Napoleon suddenly found himself among the quicksands of the Red Sea, he ordered his generals to ride out in so many opposite directions, and the first who arrived on firm ground to call on the rest to follow. This is what we may ask of all the various schemes and agencies—all the various inquiries after truth now in work in all the different branches and classes of Christendom—'Ride out amongst those quicksands! Ride out in the most opposite directions, and let him that first finds out solid ground call out to us! It may perchance be the very ground in the midst of their quaking morass where we shall be able to stand firm and move the world.'"[1]

Mary Lyon said: "If you want most to serve your race, go where no one else will go, and do what no one

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[1]Dean Stanley, in "Chips from a German Workshop." Max Müller. Vol. iv., p. 307.

else will do." Look for positions that will make the heaviest demands on your self-sacrifice, test the fibre of your sainthood most severely; and remember every inch of your journey that "God can accomplish wonders through a man if he will only get low enough to let Him use him."

SOME STUDIES SUGGESTED FOR MISSIONARY CANDIDATES

REV. J. H. BERNARD, D.D., DUBLIN

In the case of men who have undertaken, if God permit, to consecrate their lives to the foreign field, we may assume that their sympathies have already been enlisted, and that therefore they will naturally read a good deal of missionary literature, and gain a good deal of information as to the details of what is being done. There is no need to tell them to do that. But there are probably three lines of reading which they ought particularly to keep before them:

1. They should not neglect the study of the ancient missionary work of the Church, in the days when the Church was young and rejoicing in the new life which she had received, in the days when she was the only witness for truth and goodness and purity in a world which had lost faith, even in itself. History often repeats itself, and it may be that the methods of missionary work which were so marvelously blessed in ancient days may be methods which we could apply with profit to our own. It will be a real advance in missionary education to have gained a clear view of the methods adopted by the Heralds of the Cross in the past. The method of St. Paul—for he had a method—have we tried to understand that? His work was not

[1]Report Student Volunteer Convention, London, 1901.

taken up in any haphazard fashion, but we cannot doubt was organized with the most anxious care. Or, again, it has often occurred to me—I may be wrong, but let me put it to you—that the methods adopted by Christian teachers in the second and third centuries as they labored in the face of the prejudice, hatred and contempt openly expressed for them by the official authorities of the Roman Empire may have deep lessons for those of our brethren who are now working in a country like China, where the conditions seem to be not wholly dissimilar. How to sow the seed of the Gospel without exciting the open hostility of the many enemies to which a strange religion must be exposed, in a land where tradition and custom have consecrated much that is base and cruel and impure—that is a problem upon which the study of ancient missionary method may throw much light. Or, once more, an Irishman may be forgiven if he thinks that the study of the methods pursued in the middle ages by his own countrymen, St. Columba in Scotland, St. Aidan in the north of England, St. Columbanus and his eager band of comrades on the Continent of Europe, methods so signally blessed by God, may be not without lessons for us all. How to live, and if need be, how to die. As we look back, we find the answer suggested by the lives and deaths of the great cloud of witnesses, with which every missionary of the Cross is compassed about.

2. That is the first thing I would venture to suggest—the study of ancient missionary organization. And the second is the study of the great non-Christian religions of the world, the religions which, we believe, are in the end to give place to the religion of the Cross

and the Crucified. For we dare not forget, while we call attention—and rightly call attention to the imperfections, the superstitions, the corruptions plain to see in these ancient religions—we dare not forget, I say, that they *are* religions—that no matter how bad or degraded they may seem, they are still *religions*. They are the expression of man's longing after the Eternal Power, above and around us, which is planted by the Eternal Father in the heart of man. And before we begin to expose all that is evil and base in these poor thoughts of God, let us in God's name try to understand them. Let us try to find the grain of gold in the dross which hides it. I know that this is hard enough at times to find; but it must be there, if it be true that God has never, never left Himself without a witness among men. "All truth," said St. Augustine, "comes from Him Who said, 'I am the Truth.'" That is it. Though there be only fragments of truth elsewhere, yet in Christ we have the very Truth itself, and all the Truth, could we but discern it. The study of the ancient religions of the world, so far as it is possible to learn it from books, cannot but be an important equipment for the missionary of the Truth.

It is not given to every man to be a master of languages, other than his own, and there are often difficulties in the way of attempting the study of languages, like Chinese or Arabic, before the foreign field is reached. Yet there must be, here and there in our Universities, among the Student Volunteers, one or two men who could do more profitable service to the cause of missions by a diligent, thorough and patient study, let me say of Arabic, than in any other way. Indian missionaries have told me—it has been said in print—

that one of the great needs at present of those who are engaged in the controversy with Mohammedanism is a critical edition of the Koran by a Christian scholar, which shall point out the sources from which its puerilities are derived. It is all but impossible for men who are struggling, short-handed, to get through the day's work abroal, to find time for such an enterprise. Is it unreasonable to think that in this great assembly of students there may be *one*—perhaps of our own race, perhaps from Germany, that nursery of scholars —*one* who could take up this sorely needed task in downright earnest and consecrate the talents with which God has endowed him to furthering the advance in missionary education in this way?

3. I pass to the third point, more important than either of the two of which I have spoken. And that is the great value to a foreign missionary of a systematic and close study of Christian theology. Much has been done in the past, of course, by uneducated or half-educated men. There is no weapon but may be used in this warfare. But if a man is to preach the Christian Creed with effectiveness in the teeth of opposition, it must not only have touched his heart and conscience, but his intellect as well. He must have tried to master its exact meaning, its exact proportions. He must be able to *explain* it, as well as to *preach* it.

More than once it has happened to me to have received letters from missionaries in the East, asking for advice as to points which had been raised in argument by Mohammedans; hard questions as to our Lord's twofold nature, His Divinity, His sinlessness, His freedom from temptation, and the like. They were questions which my correspondents, though well educated

men, had not seriously considered before. They are not problems which present themselves as a difficulty to the practical intellect of the West. Now what was the fact? Every one of these questions had been raised and argued about and answered—so far as they can be answered—1,500 years ago, during the great intellectual upheaval which distressed the Church in the fourth and fifth century. I know that many men think the problems raised at the great Councils of Christendom at Ephesus and Chalcedon are quite irrelevant to present needs. They will not say so when they have had some practical experience of controversy with Mohammedan scholars. The Eastern mind is just the same now as it was in the days of Athanasius, and we shall do unwisely, if we think that we can escape, in India and Africa at least, from facing the difficulties which Christian men had to face then.

We might well learn a lesson from the Mohammedans in this matter. For Mohammedanism is a great missionary religion; its adherents believe in it with fervor and practise its precepts with devotion. And their efforts to spread the creed of Islam might often put us to shame, who prefer to believe the Creed of creeds. At the great Mohammedan College in Cairo, where there are said to be 10,000 men, all preparing for active missionary work in the future, there is, as I am informed, the most anxious labor expended upon teaching the students, with painful and minute accuracy, every jot and tittle of the creed of the Koran. We shall not be wise if we send forth our men less perfectly equipped in regard to the Creed of the Bible, the Faith of Christ our Saviour.

There is only one other thing I want to say. There

is need of advance in missionary education for us all, whether we work at home or abroad, in one other direction—I mean in the enlargement of our missionary ideal. What is the ultimate ideal which we are setting before ourselves in all this missionary enterprise? What is it we hope to do? To preach the Gospel all the world over in this generation? Yes, but is that all? Is that the ultimate ideal? Nay. The evangelization of the world is not the Christianization of the world. It is only the first step, and though it is the first step which costs, we must not stop short here. What do we look for and pray for? That the world may be won for Christ. Aye, surely, but that is not to pray that the world may be won for any particular form of Western Christianity. To win the world for Christ; that is a larger ideal than to gain it over to our own way of thinking. We have failed to understand the magnificence of the thought of the Kingdom of Christ, if we are accustomed to hope, as the end of our efforts, for the establishment in every quarter of the world of Christian communities in all respects like our own.

Do we then suppose that *we* have the whole truth, that we have exhausted the fulness of the revelation made in Christ? Something of it we know and understand, and it is enough to live by—enough to bear us beyond the gates of death with courage. But surely we cannot think that any single branch of Christ's Church here on earth has so fully entered into the mind of her Lord that she understands all His message, that she has extracted from His revelation all the good news it contains? Nay, as Bishop Westcott once said, when we go, in person or by our delegates, to heathen lands, we go not only to bring a gift, but to claim an

offering. We go to unlock the Temple, the treasure house from which each race of man may appropriate the truth which it can use best. And it is the sum of these treasures, the sum of these truths, that is the full Gospel.

The Christianity of the East can never be exactly the same as the Christianity of the West, for every race of men has its own needs, its own talents, its own powers. Japan is not Africa, any more than it is England. And no member of the body can say to any other member, "I have no need of you." Each is essential to the perfection of the whole. The ideal of missionary effort is not only that we may "tell it out among the heathen that the Lord is King," but, as the Psalmist says elsewhere, that "the kings of Arabia and Saba may *bring gifts*," that they may bring back to the treasury of Christ, multiplied a thousandfold, the gifts that they have received. It is for us to do our part with the gift which is our own. And it is by each nation, each national Church, each household in the family of God, offering its own gift for the good of all, that the Kingdom of Christ shall be set up on earth, even as it is in heaven, that the peace of the Church, the unity of Christendom shall be reached. That is our ideal, and as we hope and pray for it, the splendid phrases of the Benedictus ring in our ears with a joyful message of hope, for they tell us that to carry the light to them that sit in darkness and in the shadow of death shall at last guide our feet—*our* feet—into the way of peace.

BROAD CULTURE DEMANDED OF MISSIONARIES[1]

REV. J. H. DE FOREST, D.D., OF JAPAN

BEFORE saying anything about the culture needed, it is necessary to have some clear ideas of the condition of these great historic nations of the East. Japan, of course, is the most progressive. So well up-to-date is this nation in its system of laws, in education, in moral ideals, that all the great nations of the West have contracted equal treaties with it. This is a most remarkable fact. Here is the first non-Christian nation that has ever been acknowledged by Christian States as a political equal. Here is the first nation outside of Christianity to have a constitution that recognizes religious liberty as among the natural rights of man. To be a missionary in such a land is something quite different from the old idea of "going to preach to the *heathen.*"

China also, with her four hundred millions, is a nation whose beginnings are lost in dim antiquity. Though not progressive like Japan, the Chinese largely gave Japan the intellectual and moral stimulus without which modern Japan would never have been. The culture of which China justly feels proud necessitates

[1] *The Student Volunteer,* New York, November, 1896.

culture on the part of all who would teach the supreme revelation of God through Christ to that people. Then there is India, with its vast mixed populations, in which is found every degree of culture as well as of degradation. All these peoples of the East have their standards of civilization, their ethical systems well wrought out, and their religious ideas that are older than our Christianity. And though their moral standards are different from ours, and below ours, yet theirs have had a conserving power by which family and social life has been maintained, and in the strength of which immense nations have been developed and held together longer than any others on the earth.

Such peoples should have missionaries of the broadest culture. Not that it is impossible for an occasional man or woman of limited intellectual attainments to develop into a splendid missionary, but such are rare exceptions, and no Board will weaken itself by deliberately sending out such people. Without attempting to exhaust this great subject, I will briefly mention a few things that, in my judgment, should form a part of the intellectual equipment of the modern missionary.

He should have some knowledge of international law. It was my privilege some years ago to meet Dr. Cyrus Hamlin, and after hearing his inimitable stories concerning the beginnings of missionary work in Constantinople, I said: "Dr. Hamlin, I see now why you are called a great missionary. It isn't because you know the Bible better than others, nor is it on account of your preaching ability, but it is because you know the methods of international intercourse, and the influence of the legations, and how to use them." His reply was, "Well, I knew nothing about international

law when I went out, but I soon discovered that if I was to accomplish anything, I must learn it."

The missionary lives as an alien in a land that has treaties with his own, and he must at least know the kind of treaty under which he is permitted to work, and something of the authority and duties of his minister, the consul-general, and the consuls. In exterritorial lands this is especially important, not so much for the sake of standing up for his rights, for the missionary who forever insists on his rights is a poor stick, but for the opportunity it gives for acquiring influence, of avoiding embarrassing mistakes, and of enriching his teaching and preaching with telling illustrations. There are a few missionaries whose ignorance of these things has led them into serious errors that have nearly ruined their influence for life. There are others who, had they known the principles of international law, might have doubled their Christian influence by some timely publication in a native paper, or by public addresses. There are some treaties that discuss the classes "missionaries and merchants," and there are others that do not mention them. No man can study the development of the treaties of the nation in which he works without being a broader minded man, and, it is well to add, without being better able to teach the great and inspiring doctrine of the brotherhood of the race.

The missionary of to-day should understand comparative religion. We can no longer treat the old religions according to traditional methods. The time was when these religions were regarded as instruments of the devil to hold the people in darkness and in bondage to superstition. Later on they were treated

as merely natural and as obstacles to the acceptance of revealed religion. Under these views, to destroy seemed to be the aim of the missionary. But the religions of these great Eastern nations are being studied with the newer thought that, in the Providence of God, they have a place in the education of the race. God has put in man universally an imperishable religious spirit, a light that lighteth every one. And though these religions have fostered much of error and superstition and cruelty and sin, yet they contain gleams of light that prove them to be, to some degree, revelations of the one living and true God. They have done much good. They have supported systems of ethics that, in spite of their imperfections, have enabled the people to come up out of savagery and barbarism, into social and national life. So the missionary has a profound and practical problem before him: What is God's plan in these great religions? Of what use have they been so far? Have they aided in the development of the conscience, in the upbuilding of the family, in producing peaceful relations between communities, in quickening virtues, in fostering art? What have they failed to accomplish, and what positive evil have they wrought? The modern missionary must deal with these questions with the deepest sympathy and not merely as a philosopher. He must have the spirit of the Master who came "not to destroy but to fulfill."

Another important branch of study is the characteristics of the people. To assume that human nature is the same everywhere, and then to preach to Asiatics just as you would to your own people, is to labor for nought. Human nature is the same at the bottom, but it appears in endless variations. To study the language

so as to be able to use it with power, is a duty that is always emphasized. But to study the people is fully as necessary. To learn their characteristics is the work of years of thoughtful observation and careful reading of their history. No teacher in his own country is a marked success unless he studies his pupils. Every good preacher must know his parishioners. None the less essential to the missionary's success is an exact knowledge of the characteristics of the people about him. That this is no easy task is seen from the fact that it took Emerson years of contact with Englishmen by correspondence and by repeated visits to England, before he ventured to write his *English Traits*. Vastly harder is it to learn the traits of these Eastern races, whose traditions and customs, language and laws, morals and religions are so different from ours. To get accustomed to their ways of looking at things, to think as they do, to enter into their real life, and see as a native sees, this is as necessary as it is to have a divine message to deliver.

Modern theological thought must be taken into consideration. The missionary cannot afford to ignore evolutionary philosophy, new historical knowledge or advances in psychology. His library should keep abreast of the times. He should—and I cannot say it too emphatically—know the fundamental truths in such a way that no changes of thought can rob him of their power and glory. Nay, he should make every advance of knowledge contribute to the richness and inspiration of his message. The missionary ceases to be a missionary as soon as he doubts that he has a message that is eternal. But movements in the religious world have come to be world

movements, and people of intelligence out here feel their force almost as soon as they are felt at home.

No one need be discouraged by these demands. It is not meant that one should be proficient in all these great lines before he goes to a foreign field. "A man of consecration and average ability can accomplish wonders." Brilliance and oratorical gifts are not necessary. But patience, perseverance, a yielding yet determined mind, a purpose to conquer difficulties, the knack of making friends instead of enemies, the art of being polite, are all necessary parts of the culture every missionary should have.

PREPARATION FOR THE MISSION FIELD GAINED THROUGH PERSONAL WORK[1]

REV. HARLAN P. BEACH, M.A., NEW YORK

THE phrase, "personal work," as here used does not signify, merely, effort with individuals looking toward their conversion, but in addition such other forms of individual work as missionary candidates will need to do on the field.

1. Convincing persons not interested in missions or openly hostile to them of the importance of the cause is a part of the missionary's duty on shipboard, in foreign ports and oftentimes at interior stations. It is the supposed value of the testimony of such critics that has largely brought missions into disrepute. Prepare your strongest batteries for such opponents, and use them in personal conversation with similar sceptics in America. Many of them are hostile through ignorance. Dispel that ignorance by cogent arguments based on telling facts gathered from general missionary reading or massed in Liggins' "Great Value and Success of Foreign Missions."

2. Prepare for future usefulness by learning the art of raising funds for special enterprises abroad. When in India and China, or in a locality where foreign mer-

[1] *The Student Volunteer,* New York, June, 1895.

chants reside, much work can be sustained by soliciting personal contributions for specific objects. Study your man here just as you would there, and secure money for that which appeals to him. Such experience will aid you also when home on furlough and obliged to do more or less financial work.

3. Learn how to deal with individuals who have backslidden. Many such cases will be yours when a strange language and foreign modes of thought hamper you. Any cases successfully dealt with at home will prove so much capital abroad. For this work the same admonitions and Bible passages can be used there as here. Study, therefore, as many cases as possible in the full light of the Word, and then work and pray them through to a successful issue.

4. Another frequent duty of the missionary is that of settling differences among Christians. Do you not know some such cases in your own church? Great wisdom, unbounded tact, the help of third parties, skilfull use of Scripture, are needed if you would succeed as a church peacemaker. Work out some hard problem of this sort before next term begins and you will have anticipated a month's work on the other side of the globe.

5. Sympathy will prove the key to many hearts in your future field. If you fail to exercise it, your labor will be largely fruitless. If sympathy is lacking, it should be sedulously cultivated. Your lot will be cast among people who are oftentimes repulsive, and rarely, in their unconverted state, attractive. Their social condition, habits, thoughts and religious views will be almost diametrically opposed to your own. To cultivate sympathy for these, it will be profitable to attach your-

self to the lowest classes in your community. Enter individually into their cares, perplexities and sorrows; imagine your way into their hearts, and then think out your plan of relief. A month at a college settlement or in a city mission will help you greatly.

6. A cognate art is that of making friends with those much inferior, perhaps hostile to you, and it will prove extremely helpful abroad. Do you not know some crabbed Ishmael of the town? Practise on him for your own and Christ's sake, as well as his own. A victory now may mean many victories in your future field.

7. Among non-Christian peoples sympathy and ability to make friends will best pave the way for that most important phase of personal work, winning souls. The temptation, when the candidate begins his labors abroad, is to rest satisfied with a wide proclamation of the Gospel and to neglect mouth to ear and heart to heart effort. To fail in this is to bring forth thirty fold when an hundred fold is possible. Determine, God helping you, to prove your fitness for soul winning abroad by fruitful summer months. While personal work of this sort varies little from that in the field, it is well to remember that differentia. The quotation of appropriate texts, so honored in Christian lands, has less force among men who have just learned of our Scriptures and who only half believe in their truth and authority. Hence, instead of exploring your Bible for convincing texts, search it from cover to cover for principles and illustrations which can be brought to bear upon a soul just touched by the gracious Spirit. John's blind man and Samaritan woman may prove more convincing than his Nicodemus. The experience of a

neighbor whose changed life is the town talk may be a more potent weapon than any quotation from Romans.

While the above program will prove a valuable preparation for service abroad, adopt it rather because of present privilege and because of Christ's daily call, "Son, go work *to-day* in my vineyard."

PERSONAL DEALING, THE GREAT MISSIONARY METHOD[1]

REV. S. M. ZWEMER, F.R.G.S., OF ARABIA

PERSONAL spiritual dealing is the great necessity. In my mind this is the fundamental idea of missions.

Volunteers going into foreign fields will not have large audiences, as ministers have in this country. The bulk of the work is personal dealing with a few. The preaching in Arabia and China and India is not after the style of Peter at Pentecost, but of Christ at the Samarian well-side. We must learn to do the personal work with one or two, in the same spirit in which the well-prepared address that will reach hundreds is delivered, bringing them the message of the gospel.

There are two ways to fill a barrel of apples. One way is to send a boy up and shake the tree and the apples will fall, and you put them in the barrel, good, partly decayed and bruised, but they won't stand shipment. The other way is to climb the tree and pick them one by one and put them carefully one by one into the barrel. And from the evidence of missionaries I believe it has been proved that these are the kind of converts —those gained by personal effort—that will bear shipment.

[1]Report Student Volunteer Convention, Cleveland, 1898.

The work in the foreign field is a work of faith, the labor of love and the patience of hope.

It is a work of faith much more than at home. At home there are larger results. The barrier between you and the world is not as high, not as thick, not as long lasting. It is a work of faith. If I were to write, "There is no use of trying to convert the Mohammedans in this generation," where would my personal faith be? If I were to think only of trying to reach the next generation by opening a school, and not try to bring the gospel to bear right on their hearts now, where would my faith be? You need faith in God, in the people, and in yourself, and ability to tell the simple gospel story, after you have mastered the language.

It is a labor of love. I have written in my Bible the word "Arabs" in the 13th chapter of Corinthians. Put there the word "native"—that Chinese woman or that Arab, and then read: "Though I speak with the tongues of men and of angels and have not love for the Arabs, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith, as a missionary in Arabia, so that I could remove mountains, and have not love for the Arabs, I am nothing. And though I bestow all my goods to feed the poor in China, and though I give my body to be burned in China and have not love for the Chinese, it profiteth me nothing." And then read right through the chapter and try to live that the next day. I know it is hard. It is the severe, difficult practice that brings the tears to your eyes and the confession from your lips as you kneel down and say you have not been a missionary after the pattern of Jesus Christ.

Again, it is the patience of hope. Faith is not enough in this world; love is not enough. The Arab you spoke to and believed he would receive the Word goes away with a smile, and you think it has been for nothing. The inquirer whom you wrote home to the Board about disappears entirely and you never see the man again. It is a work of patience, the patience of hope, to keep on hoping for a convert. You must bear with the infirmities of the natives and love them, in spite of their filth and their sin, and have patience in awaiting results.

I received a letter from a fellow-worker and he wrote me, "When you get new volunteers for Arabia, find men of the evangelistic type." If they have not that feature at home they will not get it in the field. We need to pray for that spirit and toil for it if we are to evangelize the world in this generation. To evangelize the world in this generation it must be a day-by-day and hour-by-hour collision of souls. I believe this personal work is necessary, because it is all the work that is bearing results. I believe that all the conversions recorded in the mission fields have been the result of personal spiritual dealing, and not preaching. Of course, there have been cases where the printed Word has brought converts, but, as a rule, it is the personal spiritual effort. The Bible says, "Knock and it shall be opened unto you." We are not to pray for an open door. The only way the hardened heart is opened and the only way a closed country or a closed village or a closed home is opened is the way Christ tells us, "Knock and it shall be opened." Not praying or seeking, but knocking. It is much more than asking or seeking. Knocking means to be at the door, to touch the door, to make ourselves felt at the door, to be

heard behind the door, and after we have done that we are told, that Christ "openeth and no man shutteth." He tells us, "Lo, I am with you alway, even unto the end of the world." That is personal spiritual dealing. God grant us all, missionaries and volunteers, more of that spirit of Christ.

ADVICE TO VOLUNTEERS[1]

THE VEN. ARCHDEACON MOULE, B.D., MID-CHINA

I FEEL it a very great privilege, and at the same time a very solemn responsibility, to offer any *advice* to missionary volunteers. I *volunteered* thirty-eight years ago, and have been connected with the force in the field thirty-four years; but I could wish myself rather to be a volunteer once more, listening to advice from some missionary veteran. Would that I could begin my mission life over again, with eyes open—open I mean to danger and possible mistakes and falls—and yet wider open and fixed on my Lord's love and power.

I will not attempt a very orderly or elaborate exhortation, but state briefly some few thoughts which have occurred to me.

1. Many years ago, in our Ningpo Mission, an aged convert named Simeon burnt into his wrist, with a hot iron, the sign of the Cross, explaining his action in these words: "I am an old man, and my memory is failing; I wish to remember continually my Lord's love in dying for me." Well, now, let every missionary volunteer have this thought burnt into his heart by the sacred fire of the Holy Ghost, that he volunteers for the service and glory of the Lord Jesus Christ alone. "Jesus only with themselves." This thought, in the

[1] *The Student Volunteer*, London, March, 1895.

center of spiritual life, will be the sure antidote (*a*) to *despondency,* for who can despond with such a Captain and Leader? (*b*) to *hurry,* for the Almighty King of Kings is in no need of my *hasty* service, though He accepts, and will honor, my vigorous and prompt devotion; (*c*) to *the fear of ridicule* from former friends and acquaintances at home, from unsympathizing fellow-countrymen abroad, or heathen opponents in the field—for ridicule on *His* behalf at whom the enemies round the Cross "wagged their heads," is glory; (*d*) to *disappointment and apparent failure,* for He *must reign;* (*e*) to the deadly poison which alas! lurks near to, if not in the hearts of workers sometimes in the hour of success—*rivalry, envy,* or *harsh criticism* of those who fight near, under the same banner, though perhaps not in the same regiment; (*f*) to *pride,* for high though the honor be, there is not one particle of *merit* in being the Lord's messengers.

2. By all means ascertain from reliable sources, information on the subject of the religious systems of the countries where the army in which you volunteer is fighting. A fair and accurate knowledge of this kind is not only valuable, but indispensable; but avoid the veriest whisper of a hint that any of these systems can *compare* with Christianity as Light of Asia or of any land. "There is *none* other name under heaven, given among men, whereby we must be saved."

But the examination of these systems will reveal in some cases the pathetic yearnings of the human race after some hope, and some way of escape, from the mystery and the sorrow of this mortal state. You will find—as Hardwick points out in his "Christ and Other

Masters," and as Archbishop Trench elaborates in his Hulsean lectures—thoughts which may be called adumbrations of Christianity, but which, were their thinkers living now, so far from rivalling or rejecting Christianity, would rather hail and adore the Divine revelation, as the great realization of their far-off and obscure guesses. In China, for instance, there are three religious systems professed, all three of them, in countless instances, by the same individuals; and these three, Taoism, Confucianism, Buddhism, may be called guesses at the Way, the Truth, and the Life.[1]

3. Do not expect to be free from the assaults of the world, the flesh, and the devil, when you reach the mission field, because you are a missionary; but, on the contrary, be prepared to find these assaults sometimes redoubled in virulent force. Lay hold then *now* on God's strength, and be at full peace with Him. Be accustomed *now* to hold the Saviour's hand *fast*. Know by blessed experience *now* the power and the peace of those dear familiar words, "the communion and fellowship of the Holy Spirit."

4. Do not allow the question of service to come before you too often thus, "Why *should* I go to the foreign field?" but rather thus, "Why should I *not* go?" And do not allow yourselves too quickly to withdraw your offer of service from the fear that you have not the proper qualifications. Possibly you may be right; but let competent Christian judges rather decide this point, and let God's providence guide you. Only pray for complete readiness to be guided. Do not rebel or repine if *God* says stay, when you want to go. A mis-

[1] Cf. "The Glorious Land." C.M.S. House.

sionary, now far advanced in life, before going into the field, could find no reason in *himself* for his suitability, except this, that he had acquired, through the Blessed Spirit's gracious teaching, a kind of instinct which led him to wish to speak a word of spiritual good to everyone whom he could reach.

5. There are, indeed, problems of profoundest mystery connected with the past history and present state of the heathen, and the long supineness of the Church. These may try your faith while waiting for the fight; but you will find these problems either vanish or fade when in contact with individual souls, and with your Lord's great marching order, "Go teach all nations," ringing in your ears.

ADVICE TO MISSIONARY VOLUNTEERS[1]

BISHOP J. M. THOBURN, D.D., OF INDIA

1. *Don't be in a hurry.* Some young men, when they are called, want to go right off. Some men know so much that you cannot add to their knowledge; they are too well equipped to be trained. Now, the larger the amount of your secular knowledge, the more need to have it assorted. It is the man with the sharp sword who needs to be careful how he uses it. You are not in college to learn only book knowledge. That is all right, but not the main object. There are many university graduates who have an education they cannot use. You are here not so much to study as to learn how to study, for when you get to the field your studies begin. I am studying still, and the problems to be solved are greater now than any I learned in college. It is a great mistake to say: "Oh, he is all right! he is well informed; he is a graduate." That may mean anything or nothing. It is not what he knows, but what he can learn. Can you learn a language? Don't let any man persuade you that you will make a successful missionary if you cannot learn a language. The common people will not trust a man who cannot speak their tongue. If you want the natives to trust you, learn to pronounce their language well. The average young missionary has not patience to do this.

[1]Notes of an address given to the students of Harley College, printed in *Regions Beyond*, London.

2. Before you go to the field *be sure that you can do something at home.* Have you ever led a soul to Christ? This is the essential work for you in every country. Can you take an inquiring soul to Christ? If you cannot do it at home, you cannot do it in a heathen land.

Supposing you can do that, can you nurture them afterwards? You must learn to deal very tenderly with young, weak converts. How tenderly the eye surgeon deals with his patient if he is to effect a cure! And what kind of surgery must it be when the heart needs a surgeon? Jesus said: "I come to bind up the broken-hearted." We need great delicacy of touch to deal with young disciples.

If a young lady applied to me to be sent out as a foreign missionary, I should inquire not so much from her teachers, but go to the place where she had been living and find out what her young associates thought of her. Do the children care for her? Can she be well spared, not missed at all? If so, I should not want her. Has she made herself useful?

What have you done at home, brethren? Have you ever brought one soul to Christ? Have you ever helped one Christian on the way? When you find an inconsistent Christian, do you feel like kicking him out of your way, or like taking him tenderly by the hand and showing him a better way?

3. *You must guard your health.* They say in America that, as a preacher, a man's life is practically done at fifty. That is nonsense. So far from saying that, I think the average of life is increasing, and that we should aim to put in fifty working years—from twenty-one to seventy-one, or twenty-five to seventy-

five—and it can be done in the main, when God does not call us home early. But for this you must pay regard to health—a sacred gift, for which it is our duty to care. We must respect the commandments of God not because they are in the Bible, but because He gave them. We feel we must obey the command, "Thou shalt not steal"; but suppose He says, "Thou shalt not wreck thy health"—and He does say it. It comes under the teaching of stewardship. We are responsible for whatever God gives us,—health, money, ability, etc.,—responsible to Him. In the tropics especially you must study the laws of health. In India we get up at sunrise and work till 11 A.M., when the day's work is done in the hot season. Then we have a substantial breakfast. After that we sit round the table talking a little while, and then go to bed for a solid sleep for at least two hours. On getting up again we are as ready for work as in the early morning; but we sit indoors, doing light work until 5 P.M., then, after evening service, work on to 10 or 11 P.M.

I had a colleague in India who did not believe in "wasting" his time in bed. I reasoned with him in vain; he would study in the afternoons. One day while sitting with a Hindi book, trying to study, the book fell out of his hand, he was so tired out. He was overtaxing himself, but would not listen to reason. He would run across the courtyard without covering his head; he was not going to be effeminate. One day he complained of a peculiar feeling in his head, the top seemed lifting off. Soon his memory failed, his imagination became excited. Well, he had to leave the country, and has been broken down ever since.

Now, that man did not obey God's command to take

care of his health. I do not think many persons can live and keep their health in tropical countries without seven or eight hours' sleep, and men of certain temperaments require eleven hours.

Wherever you go, study the matter of food. Do not misunderstand me when I say I think there are graves in Africa that ought not to be there. It is no use saying, "Oh, the Lord will take care of our health!" He will, but only if we obey Him. If you do not obey the laws of health, you cannot expect to live in a bad climate. If possible, find a place free from malaria; and by degrees God, in His providence, will raise up men who are malaria proof; for men do become so. I am, happily, myself indifferent to questions of malaria. Don't rush unnecessarily into danger; at the same time, don't shrink from a dangerous post when it is the call of duty.

4. When you get into the field *don't be in a hurry to be put in charge.* Moses served forty years in his school of theology. It does not matter if you spend three years, six, ten, in getting ready, so long as you *get* ready. Jesus waited thirty years before he began His ministry. We do not know why, but He did. And the disciples waited ten days for the Spirit. Why did He not come down on the first morning? We don't know. How those disciples seemed to be wasting their time at Jerusalem! We don't understand God's plans, but He is never in a hurry. Be men in haste, but never in a hurry. There is a difference.

5. Lastly, seek in constant prayer that strong and perfect self-control which springs from the realized presence of God. You are His messenger. Above all other preparation, you need constant communion with

Him. Your supreme equipment is personal piety—communion with God. Abroad, you live in danger of getting your conscience seared. There is no Sabbath, no prayer, none of the associations of your childhood, and before one knows it one becomes just a little careless. You are so hurried, you are wanted all day; you are tempted to omit your Bible reading one morning. After awhile this happens every morning, and before you are aware of it you get less prayerful than you used to be. Without Christian friends and fellowship, living amid the deadening influences of heathendom, missionaries are in danger spiritually. But at your peril you must look after your spiritual life; you must keep everything right between your soul and God. And you can only do that by talking with the blessed Master himself.

Brethren, do you know Jesus Christ as your elder brother? When you go into foreign lands and begin to preach, it will be everything to you to know Christ. This is the miracle that will go with you: that when you are among the enemies of Christ, speaking to them in His name, He Himself is with you always. It is your part to give the message; it is His to apply it, to make people know that you speak the truth. That is the miracle of Christian testimony.

Preaching in the great squares of Calcutta, with a listening crowd around, I have said: "This is the message God has given me; and if it be His, He will make you feel it in your heart. If any man does not believe that I have been speaking God's message, let him come forward and contradict me."

Not once or twice, but often I have made this challenge, and it has never been accepted yet. No man

has ever attempted to deny my assertion. But if I had said, "I am here to affirm that Jesus Christ is the Son of God, and if any one here does not believe me, let him say so," twenty men, especially Mohammedans, would have come forward at once to say they did not believe it. They would contradict me on almost every statement; but, strange to say, no Hindu or Mohammedan has ever contradicted me when I have simply preached the gospel as an appeal to the human heart and conscience, and affirmed that God gave me the message. This is the miracle of Christianity, the power you are to wield.

PRACTICAL SUGGESTIONS TO INTENDING MISSIONARIES[1]

REV. J. G. BROWN, OF INDIA

1. SET out to the mission field with a purpose but with no plan. Let your purpose be the highest and purest, namely, to glorify God in the salvation of the souls of the heathen, but have no plans. Life and work on the foreign field are so different from life and work at home that you really have no data on which to form any plans for work abroad. Get into contact with the older missionaries, put yourselves in the position of learners, gather all the facts and data possible and then form your plans.

2. Be very careful of your spiritual life on the way and especially after you reach your station. From the time you leave till you reach your destination you will be on the go. There will be much to excite your interest and absorb your attention. The temptation will be for you to neglect prayer and communion with God. On board ship you will be in the company of people the great majority of whom will be very worldly and ungodly. Beware of your life and influence among them. Don't feel it to be your business to convert all of them. Preach Christ by your life, but if a suitable opportunity to witness for Christ presents itself, embrace it.

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[1]Report Student Volunteer Convention, Cleveland, 1898.

But especially after you reach the field guard carefully your spiritual life. Remember that it is going to be hard to live a holy life. Remember that while heaven will be nearer to you than at home, hell will be nearer too—it will be not only beneath you but all around you. Moreover, remember that the devil will be after you. How well he knows how much of blessing and grace he can rob the heathen of, if he can only get you into his control and destroy your influence. He would rather get hold of you than 10,000 heathen. As they are already his he can afford to neglect them and go after you. Beware of him! Moreover, expect to find the first year of your life as a missionary the most trying of all. You will have to learn how to adjust yourself to an entirely new physical, moral and spiritual environment. The climate will search you through and through. No physician in Cleveland can make so careful and accurate a diagnosis of your constitution as the climate of India, for example. If you have any latent weakness the climate will find it and draw it out. Then the new environment will be a great test of your character. It will test your moral and spiritual fiber. It will reveal to you how much you have been dependent upon external influences for your spiritual vigor. It will test the depth and reality of that missionary enthusiasm under the spell of which you set out for the foreign field. You will need to give yourselves much to prayer and to the study of the Word if you expect to keep your hearts pure and warm while living in an atmosphere so depressing and demoralizing.

3. When you reach the field avoid a spirit of criticism. Don't criticise the older missionaries. They know more about mission work and mission methods

in one day than you do in a year. Don't criticise the native Christians. Don't set up a standard for them and then, if they fail to come up to it, turn around and say: "I don't believe any of them are converted." Be easy on the poor native Christians. You don't realize the generations of vice that are behind them, the awful environment that surrounds them and the depths of their ignorance of God and spiritual things.

In this connection let me advise you not to flood the home papers with long letters descriptive of your experiences and impressions, especially during the first few months of your stay. Wait till you know what you are writing about.

4. Let nothing come in between you and the language. Give yourself wholly to it. Don't try to "pick it up." Make it your own. Learn it so well that if a person were hearing you but could not see you, he would think you were a native. You will find the acquisition of an Oriental language a hard and trying task; but at the same time one of the finest of mental drills—better to you than any two years of a university course.

5. Take with you a sound heart in a sound body, but don't forget to carry with you a good temper, and if you have not got one wait on the Lord till He gives you one. You need a good temper for the sake of your health. The climate and your surroundings tend greatly to produce irritability. Chronic irritability will ultimately lead to nervous prostration. Worst of all, to the slow-going lethargic Hindu, getting angry is the greatest of sins. He defines goodness not as holiness or purity, but as good-nature. To him the good man is the good tempered man—the man who never gets

angry. If you are known as a violent tempered man you need not expect to wield much influence.

6. My last bit of advice is very simple—beware of the sun. In America you look upon him as your friend. After you enter the tropics look upon him as your enemy. Beware of him on board ship and on landing. Buy a pith hat on the way. Many a promising missionary career has been cut short by carelessness or ignorance in regard to exposure to the sun.

THE IMPORTANCE TO A MISSIONARY OF A KNOWLEDGE OF THE PEOPLE[1]

REV. ARTHUR H. SMITH, D.D., OF CHINA

It is a common notion among candidates for the foreign field, that the acquisition of the language will be a main difficulty; this often proves to be the case. There is some reason to think that Americans learn foreign languages with more trouble than other Occidentals, albeit quite as well. Not less important, however, than an acquaintance with the tongue of the people, is a knowledge of the people themselves; and the latter acquirement is the harder of the two.

Perhaps the most essential qualification for this purpose is a true sympathy with the people whom we wish to comprehend. Such sympathy is developed by Christianity, yet it is not a strong point of the Anglo-Saxon race. Americans, as such, have slight relations with Orientals, while Britons have many and complex relations with many Oriental races. But the Briton lacks sympathy. I once saw a group of African stokers on the deck of a British steamer in the Indian Ocean. One of them was a born orator and actor, and entertained the rest for hours with his evidently absorbing tales. An officer of the ship referred contemptuously to the habit which this man had of telling stupid stories. That remark was a window into the relations between Great Britain and the East.

[1] *The Student Volunteer*, New York, June, 1897.

To all Oriental peoples, etiquette is a matter of far more importance than we can, at first, comprehend. It is well to make it a point, to understand its principles, however incapable we may feel of adopting them. It was the wise advice of President Wayland to his son, to observe wherever he went what things were taken for granted. Nothing in the East is more "taken for granted" than the rules for social intercourse. They are often intricate, perplexing, wearisome, maddening. But we *must* know them, or run fatal risks. It was a just complaint of a Chinese teacher, that when he made his salaam to his missionary the latter would often have gone far past him, before the elaborate bow was ended! The honorific terms of many Oriental tongues are appalling. The designations of relationships which we never conceived of as such are past imagination, previous to experience. But we must know the substance of them, or be set down as barbarian boors,—a position which all our efforts may not enable us to escape altogether. In the Orient, a neglect is an insult. *Not* to do something is a species of crime.

Perhaps the most pressing wonder to a new comer among the thronging masses of the Asiatic races, is the query, "What are all these people thinking about?" To the reader of Cervantes' inimitable story, it is quite clear what Sancho Panza was thinking about; for, as soon as he opened his mouth, a proverb was born. Proverbs and popular sayings have in all the East a currency and a value, which they never had with northern races. There is no better rule than to fill one's self full of them, for there is never a time when they will not be in demand. To an Oriental, a proverb *is* an argument: it is in itself a major premise and a minor

premise, and the auditor is irresistibly led to cap the citation with the desired conclusion. By what possible means could labor be more economized? One thus shows that he is at least endeavoring to understand his people, and those are at once alive, who before were dead.

The common sayings of an Oriental people are, in an important sense, a key to race traits, and race traits are among the most mysterious and significant phenomena in this mundane existence. It was an eminently wise suggestion of the most philosophical of the many writers on China, that one should take note of everything which strikes him as at all singular, and then endeavor to extract from a native explanations of the reasons for the procedure in question. A "sufficient reason" there most certainly is, for what we often dub "stupid."

I once heard a cultivated educator in a literary society of Honolulu remark, that he "never saw a Chinese without wanting to kick him." This was a case of what has been styled "imperfect sympathy," and there are many such. The cure is to endeavor to *comprehend* the kickee, and you will refrain from kicking, and be content to learn many things which he can impart in the most unconscious but effective manner. There is a danger of becoming so much accustomed to our ignorance, that we make no effort to mitigate it. An active mind ought not to fall into this frame, yet it is by no means an imaginary danger to be guarded against.

The first few years of one's missionary life are in every way crucial. It is important to begin right. I think a special set of note-books for the collection of

the kind of material in question would prove a mine of wealth. At first all impressions are vivid, but varied iteration destroys the force of our perception, and the faculty of perceiving is itself wounded. Nourish it by constant use. Compare notes with other similar collectors, and exchange rare specimens as Mark Twain—in "the awful German language"—swapped long-jointed Teutonic polysyllables for others new to him. The owner of a carefully developed collection of such materials as this, will never be at a loss for spicy illustrations for his missionary talks when at home on a furlough.

Persistent following of the plan here suggested will, in time, make the Occidental more of an authority even upon some phases of Oriental life, than the Oriental himself. Familiarity with the life of the people will go far toward atoning for inevitable infelicities in the use of strange and perverse forms of human speech. It is said that if you want to interest people you should talk to them about men and women. Study men and women and you will know something about men and women, and will be able to teach them something about themselves and their needs.

Common sense is a prime qualification for a missionary. A mighty love for men is the prerequisite for successful work for God. No earnest worker need despair, because the things to be learned are many and hard. They will grow easier. Something can be done in the home land, and as all one's life is to be spent in the course, there is no occasion for haste, much less for impatience. Read much and widely, if you can; but expect to find the best text-books in your people.

HINTS CONCERNING THE FIRST STUDY OF LANGUAGE ON MISSIONARY SOIL[1]

REV. CHAUNCEY GOODRICH, D.D., OF CHINA

One day—long ago—a language gift was made to the preachers of the new evangel. But all the days since men have *worked* for the new tongue they were to use, and have acquired it through a long and stammering process. There are two principal methods of study, which may be spoken of as the old and the new. The old and common method of learning a language may be briefly described as sitting down with a native teacher, spending several hours each day in reading after him from a book of colloquial lessons, and in practising those lessons with him, the meanwhile laboring over the sentences and struggling to master them. This method, as a rule, is painfully slow and disappointing.

The new method may be called the child's method, which is, in fact, the oldest of all methods. It is a curious fact that almost any child learns any language, that is, the ordinary colloquial, in a comparatively brief time; learns it so as to pronounce correctly, and speaks idiomatically and generally with accuracy. His mistakes are chiefly the fault of his teachers, in other words, of his environment. The mimetic powers of the

[1] *The Student Volunteer,* New York, June, 1896.

child are in continual exercise. What he hears he reproduces with astonishing accuracy. And thus in a year or two the child of four or five years learns the language of everyday life.

In striking contrast to the ease, rapidity and accuracy of a child in mastering the superficial contents of a language, may be noted the generally slow, difficult and imperfect acquisition of a language by an adult. If he be on his feet in six months, and speak with comparative freedom in a year, his progress is deemed phenomenal. When we remember that the child is undisciplined, while the adult is often trained by a score of years spent in various mental gymnasia, the contrast becomes the greater marvel.

I have often watched a child in his language study—for it is a study—curious to learn his secret. And I have noted that the study of language enters into every nook and cranny of his life. Does the child play? He learns the vocabulary of the play. Does he dress? He learns the language of dress and the name of every article of clothing. The same is true of everything where his life touches the world. Suppose the child of five or six wishes to use the word *come* in any one of a hundred combinations, he would not stumble, nor hesitate for a moment, as many a student with twenty or forty years' study of the language behind him might sometimes do.

Whether the child has been sitting, walking, retiring, rising, dressing, eating, working, playing, doing no matter what of a thousand things, the sentences have been flying all around him like bees about a hive. He has heard and repeated them with tireless iteration and manifold combinations, till they have become his per-

manent possession; and, so to speak, they are on deposit, ready to draw out at a moment's notice. Granted that herein lies the child's success, we may inquire, Can the adult imitate successfully the child's method?

I am certain that he can. I well remember how a Mr. Maulmain surprised me by the great advance he had made in speaking Chinese during an absence in the interior of six months. His idioms, the structure of his sentences, and his intonation were all thoroughly Chinese. And yet Mr. Maulmain was an uneducated man, who possessed the linguistic sense to a very limited degree, and whose chief work was the distribution of Bibles. What might be done by a scholar, with the aid of a teacher, pursuing the study of the language with undivided attention and unwearying ardor!

As to the manner in which the child's method may be pursued we will venture a few suggestions. Begin by securing, if possible, a live teacher. Buy also the best available books. I would not entirely reject books even at the beginning. Buy also blank books for the pocket.

Commence your first lesson with talking. Your teacher knows never a word of English. The new language is to you a tangled and sunless forest. Never mind—*talk*. Perhaps some good friend will give you the phrase, "What is this?" Here are at least three words. This is ample vocabulary to begin with, enough to set you bristling all over with interrogation points. You begin with whatever may be in your room: table, chair, clock, watch, door, etc. You repeat the names over and over, again and again, after your teacher, imitating him in sound, pitch and accent.

Suppose you begin with the table right in front of

you. Play table with your teacher. Tell him in sign language, table, tablecloth, above the table, under the table, beside the table, lay on the table, take off from the table, lift up the table, set down the table, push the table, pull the table, turn the table, set the table, brush the table, wash the table, wipe the table, round table, square table, etc., etc. Use pantomime freely, and without fear of losing your dignity. There is nothing in the above sentences which you cannot give your teacher without the aid of an interpreter. He will give you back your sentences. If he is a live man, he will also play at pantomime and give you other phrases. Now, with your teacher, repeat these phrases over and over, back and forth, up and down, throwing them up like dice, to come down in miscellaneous confusion, all your senses being on the alert. Play table say for an hour and a half. You will by this time have earned a recess of fifteen minutes.

When you come back to your work, perhaps you would like to write for fifteen minutes or half an hour. If the language you are learning chances to be the Chinese, daily practice in writing—with a pencil or brush, as you please—will be invaluable.

After writing, repeat your "table" lesson, using the vocabulary you have gained for all that it is worth. A half hour will do. Now go and practise on the first person you meet. From the beginning mingle freely with the people, talking with them and learning, not only the language, but also a great deal beside.

For the afternoon, repeat the lesson of the morning with endless repetition and constant variation. You may finish the day with an hour from your book of lessons, spicing the reading as much as possible with

conversation. If you find tones, as in Chinese, you are to master them, but still chiefly by the imitative method of the child.

Let the second day's work proceed as the first. Make large demands on your memory. It will be strangely perverse and unreliable at the first, proving a sieve, and dropping too many words through it. But by hard work, constant insistence, and continual repetition, words will by and by stick to you like burrs to a coat. Day by day take up new things, things right around you, things in which the language impinges on daily life, anything not abstract that interests you.

After the first fortnight (?) you may take a reading lesson in the morning, as well as in the afternoon, always mixing in conversation freely with the reading. Some single sentences may suggest a dozen others. Count it as nothing that you can *read* the lesson. MASTER the lesson by making its sentences ready coin in your pocket. Talk, repeat, everywhere to everybody, till the sentences have become a part of yourself. You will not long complain of the method being too easy for your disciplined mind!

Be always on the watch for new words and sentences, and write them in your pocket note-book. Then take them to your teacher at the first opportunity. Attend service from the first Lord's Day you are in your new home, and onward, jotting down in your note-book (as unobserved as may be) words and phrases, making them the first order in Monday morning's lesson. You will follow the preacher with some pleasure in two or three months, and will afterward rapidly master his principal vocabulary. Never lose a sentence from being ashamed—*i. e.*, too proud—to ask for its repetition

or interpretation. Think of every sentence as a nugget of gold. You will rapidly grow rich.

After a few months you will learn new phrases with every visit to the street: in the shop, at the fortune-teller's stand, from a sleight of hand performer, at a small theatrical show, from persons in a quarrel, from the sellers of small wares, from some ragged beggar-looking vagrant who gathers a crowd and harangues. From all these you will get capital sentences for daily use. Shut your hand on them. Do not say, I have no faculty for catching sentences on the wing. You never will seem to possess such a faculty till you cultivate it. You will do well to drop in to other chapels than your own and hear other preachers. They will have pet phrases and choice idioms which you will soon learn. By hearing many persons you will enrich your vocabulary. Wherever you go, talk and ask questions. It is your business everywhere and—nearly—always.

MISSIONARY EFFICIENCY AND SERVICE[1]

LUTHER GULICK, M.D., NEW YORK

USEFULNESS upon the mission field depends largely upon staying power. How misdirected the consecration that allows one, in the first four years of missionary life, to get into a condition where efficiency for the balance of one's life is diminished!

The winning of the world is a campaign, not a skirmish. Superficial loyalty leads to thoughtless rush; deep abiding loyalty leads to the holding of one's self steadily in hand, so that the maximum of efficiency may be secured. The second takes more and deeper consecration than the first. To give one's self for Christ in one enthusiastic onset is easy, as compared to living steadily and strongly from year to year for Him.

There is, however, a deeper demand for the conservation of vitality than that of mere policy. The Old Testament gives us a clear statement of God's estimate of the man who, in apparent excess of zeal, violated God's direct command—obedience first, sacrifice second. And the man who will not obey, cannot sacrifice with approval from God. It is His clear message to us, that the laws of our physical natures are His laws, and are not to be violated any more than are moral commands. The body and its laws are not removed

[1] *The Student Volunteer*, New York, April, 1897.

from the moral world. There are no sins which so blight the soul as does so-called "lust" of the flesh. One's spiritual insight and ability to understand God's message are related in vital ways to physical well-being.

What more pathetic sight than that of a devoted missionary removed from service in the prime of usefulness—after the language has been well learned, after the love and confidence of the natives have been won, after school and church have been established—and relegated to a life of continued struggle with nervous disease? "A mysterious dispensation of God's providence?" Not at all; overwork, over-worry, lack of vacation, lack of home life—all conditions at variance with God's will, and so God removed him. He would not obey, so he could not sacrifice. And we may fairly judge of the comparative estimate in which God holds these things by the way in which He enforces His laws.

This leads us to speak of marriage and the missionary's home life as related to his effectiveness. The Christian home is the center, the focus point of the activities of a missionary's life. To establish Christian homes is to establish a Christian atmosphere. An individual rarely makes an atmosphere; a home always does. What one really means is shown by the way in which one acts in the home. Long sermons on the dignity of womanhood, of wifehood, had in a certain case little effect, but the stooping of the husband to tie up his wife's loosened shoe-string set a whole neighborhood talking of the position of woman in that missionary's home. Family worship, the love of one's wife and children, the education of children, hospitality, the fact that one is a normal man on a plane with other men and has a family—all point to the great advantage

in service to those who marry, establish a Christian home, and have a family of children.

What can one do as a student to enable one to best stand the change of climate, change of food and change of habits involved in going to a missionary land? The bodily processes should all be kept active, for then adaptations readily take place. The body seems to be adaptable to changes in inverse proportion to the age of the cells of which it is composed. Physical exercise promotes change and rejuvenation of tissue; accordingly, this is one of our chief means of maintaining bodily efficiency. In most fields there is no call for great muscular power or skill; reasonable, all-round, regular, unexcited bodily exercises are called for. The mind needs bodily exercise as well as mental recreation. Have some play available—wheeling, kodaking, botanizing, swimming, etc. Formal, set gymnastic exercises are good, but are inferior to those games which enlist the interest of the mind. Nervous people should avoid games of the kind in which great efforts are demanded, or extreme attention. Nervous breakdowns have been hastened by the playing of match games at sanitariums. The nervous exhaustion was more than the muscular gain. Bolting and skin friction are also valuable.

Symptoms of overwork are badges of dishonor. Many seem to be proud of them, as of scars received in honorable combat. They are rather the marks of parental discipline. May the time soon come, when we shall be as ashamed of violating physical as moral laws. To take care of one's self, year after year, is prosaic. People admire those who forget themselves and rush in, overwork and break down—"such devo-

tion!" "such self-sacrifice!" they say. In reality these missionaries did not have enough devotion to do the harder thing, and live simply and truly before God every day. We often wear ourselves out by taking responsibility which belongs to God. This is God's world. He is God. Things are going His way. We are to live His life fully and freely. Results belong to Him. The Father says obey. The child may not know why, but if a true child, he obeys and trusts the father for the result.

MEDICAL ADVICE TO OUTGOING MISSIONARIES[1]

HERBERT LANKESTER, M.D., LONDON

So often ill-health, an utter breakdown, or even death itself is the result of some carelessness in what may be thought to be a comparatively small matter, that we feel that too much stress cannot be laid upon the importance of these things, and we hope that student volunteers will not forget these hints when they go to the mission-field. It can be no more right to *unnecessarily* fight a bacillus than to walk into a lion's den, unless something is to be gained by doing so.

You are going to do God's work in the place you believe God has sent you—ask Him to give you wisdom by His Holy Spirit, but He expects you to do your part. It was not right for our Lord to cast Himself down from the pinnacle of the Temple, it is not right for you to run unnecessary risk that ordinary knowledge and common sense would make quite avoidable.

While there are occasions when it may be right to run risks, yet remember that God does work mainly through human agents, and that therefore it is part of your sacred duty to keep, as far as you can, your body fit for His service. To this end I would call your special attention to two or three points:

[1] *The Student Volunteer,* London, November, 1897.

(*a*) *Exercise and Recreation.*—I can say without hesitation that those missionaries who have had the best health in the field have taken a good amount of regular exercise. Sometimes regular exercise may be difficult to obtain, but it is of the utmost importance. Exercise may or may not be recreation. Some hobby that takes away the mind from the worries and routine of the daily work is a great help in the preservation of health.

My attention has been drawn to the fact that some missionaries, especially ladies, have greatly neglected these important matters during the early months when engaged in language study.

(*b*) *Diet.*—With regard to diet, ever remember that because A. B. can live on this or that article of diet, it does not follow that therefore you can. Many who can digest without any difficulty the mixed diet to which they have been accustomed in this country, would fail at once on one consisting exclusively of vegetables and fruit. For good health the great majority of men and women need a good amount of exercise, and a good supply of wholesome food. It is not wise to try and save money, even for the work, by stinting the quality or quantity of food, as I know has been done by some. If there is any tendency to diarrhœa, it is of the greatest importance to be careful with regard to eating fruit. Some residents in the tropics have to avoid it almost entirely. Never on any account neglect an attack of diarrhœa.

(*c*) *Water.*—There is now no doubt that such diseases as cholera, typhoid, dysentery, tropical diarrhœa, and various forms of "worms" are due to certain specific organisms which gain their entry into the

human body mainly through drinking water. Malaria is also due to a living organism, and is probably very frequently conveyed in a similar manner.

It is therefore of the utmost importance to all residents in the tropics that no water should be drunk containing the germs of these diseases. The great majority of filters are worse than useless; there are, in fact, only one or two that will remove these extremely minute micro-organisms. They can, however, all be destroyed by *boiling the water for several minutes,* and I strongly recommend that a missionary in every house should make it *part of his or her duty to see that this is actually done.* It is *not sufficient* to order a native servant to do it. Before boiling it may be passed through a filter, to remove obvious impurities, before, *not* after, boiling, as it will in the latter case possibly wash out of the filter some of the very elements you wish to avoid. It is important that, as far as possible, water should be boiled as required, and should not be allowed to stand in uncovered vessels.

(*d*) *Sun.*—I know of missionaries who have died or have been invalided home, either permanently or temporarily, who, humanly speaking, would have been still at work if they had taken the advice of older workers with regard to exposing themselves to the sun's rays. I would impress upon you in the strongest possible manner, with regard to this point, that you must *not* judge for yourself from your experience of European heat. *Rays of the sun in a tropical land, which may not seem to you hotter than many you have fully exposed yourself to at home, have vastly greater power to injure, and even when the sky is cloudy may do great harm.* With regard to details, I would say,

take the advice in this matter of old and experienced residents who know what is best.

(*e*) *Clothing*.—Protect head and spine from the sun and wear some clothing that will allow the excessive perspiration to pass off slowly, so as not to cause a sensation of chilliness. If the clothing is really wet by rain, river, or even perspiration, it should *always be promptly changed.*

Remember especially the great change of temperature at sundown, and therefore the risk of chill, and the fact that the malarial attacks do very often come on after exposure to the mists that often rise at that time. Chill alone will not cause malaria, but it undoubtedly is very frequently the determining cause of an attack, the germs of the disease being already in the system.

If going to East or West Africa, I would advise you to take daily a small dose of quinine, say half a five-grain tabloid, morning and evening, three weeks before reaching the coast, and if living in a malarious district, continue it regularly. If going to other parts of the world, take five grains a day whenever you may be going to itinerate in a distinctly malarious district.

Generally, I would say, without in any sense "coddling" yourself, take care of your health. If you are feverish, it must in ordinary cases be more right in the sight of God for you to keep quiet in bed, or in the house, rather than to go about doing your ordinary work.

THE YOUNG WOMAN'S MISSIONARY OUTFIT[1]

MRS. LUCY W. WATERBURY, BOSTON

EVERY out-going missionary should be provided with an outfit, certain necessaries in her comfort and her work. There will be emergencies when she will need to draw heavily on her stores. Be sure, dear girl volunteers, that you secure the essentials, as you prepare this missionary outfit. One worker in Africa wrote pathetically, "Our supplies are nearly gone, we haven't enough of anything but lard." So you may find in your spiritual equipment a full stock of courage, but a small supply of patience and an utter lack of the "oil of gladness."

Let us go over the list of essentials. We shall find such a comprehensive one in Gal. v. 22, under the heading: *Fruits of the Spirit.* Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance. You believe that the Holy Spirit is abiding in you. What proof have you? "He that abideth in Me and I in him, the same beareth much fruit." "If we live by the Spirit, by the Spirit let us also walk." Preceding this ingathering of souls, which we are apt to think the real fruit-bearing, must come this fruitfulness of our own lives.

> "Love, Hope, Patience; let these be thy graces,
> And in thine own heart let them first keep school."

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[1] *The Student Volunteer,* New York, March, 1896.

We cannot preach love and live hate; we cannot bring joy and peace to others if we have them not ourselves. Surely we must secure every one of these dear, homely, work-a-day graces if we would win this weary world to Christ.

We begin with the greatest, *Love;* which seeketh not her own, hopeth, believeth, endureth. "Seeketh not her own." Watch two little children playing. Even though they may not seize each other's toys, it is quite enough to mar the happiness if each clings tightly to her own. Our *own* way—our *own* rights, so often prove our undoing. Love shares; love gives up and out and away; love is the unfailing test, for "God is love," and "he that loveth is born of God."

Joy. Fill up every crevice and corner with this bright, golden fruit. Do not be discouraged if you are not naturally joyous, for you can learn to be. You need not be frivolous, but do, oh, do be cheery! Live a life of pure gladness, you child of a King. There are a few "Aunty Dolefuls" among the missionaries, only a few, but we do not want any more. Life *is* sorrowful; most of us have woes, but the world does not need them. It needs sunshine and smiles and comfort, so put in a good supply of joyousness and use it freely every day.

Peace. Surely you who are to preach a gospel of peace must be peacemakers in the most beautiful sense. Peace is not merely the absence of strife, not a dead calm; it is power and harmony; it is a possession. The meaning will dawn upon you as you toil alone in a far-off land.

> "Peace, perfect peace, with loved ones far away,
> In Jesus' keeping we are safe and they."

Long-suffering! which means patience. You may

summon all your fortitude to meet lions and snakes, and lo, a tiny red ant or an infinitesimal flea proves to be your foe, and you have no weapons with which to meet them. We so often prepare for the great trials which never come, and leave unguarded the daily entrance to find that some trivial slight or repeated unkindness has stolen all our patience. Does the Spirit within you help you to bear sweetly and patiently the disagreeable habit of your room-mate, or the cutting criticism of your friend? Can you endure petty trials as bravely as you think you could bear great ones?

Kindness! Is your attitude toward people in general kindly and sympathetic? Do children read their welcome in your face? Do the girls want *you* in sickness or in trouble? You cannot borrow at will this grace of kindliness. It must be your everyday garb or you will wear it awkwardly.

And *Goodness!* The active expression of the kindly feeling will follow naturally. But "There is none good," says our Master, and in the light of Perfect Goodness how our own lives lie in shadow! And yet we may, we must, follow the example of Him who went about doing good. The good child may not attain to her high ideal, but she strives, and almost unconsciously the unselfish service is bringing her character into likeness to the only true ideal.

Faithfulness. Which rules, impulse or duty? You may be bright, enthusiastic, zealous, but if you be not trustworthy, how can God or humanity depend on you? A trustworthy servant may lack many desirable qualities, and still be a profitable servant. Faithfulness in preparation will precede faithful work on the field.

Meekness. What shall one do with this old time

fruit, this negative virtue? You will learn that in not doing, not saying, you are achieving your greatest victories. It is a rare fruit and a sure sign of the divine Spirit. You have known unselfish, brave, earnest men and women. How many truly meek ones have you met? Just because this fruit is not often brought to perfection, let us, if possible, secure it for our outfit.

Temperance; or the better marginal reading, self-control. Peter struggled for it—John attained to it after many years. We find our need of it in a hundred ways. Let us seek it, not in a vain battle against certain besetting sins. Let us find it in a perfect union with One who is "your Master, even Christ." Self-control is fine, Christ's control is sublime, and only in the greater mastery do we find the lesser.

It is a long list and contains some costly fruits. Which will you leave out? You need not leave any out; for the One who sends you goes with you, according to His promise. Your missionary outfit may be complete; for "All (things) are yours; and ye are Christ's; and Christ is God's."

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